

# The Methodist Magazine.

NO. 9.]

FOR SEPTEMBER, 1827.

[VOL. 10.

## DIVINITY.

From the Wesleyan Methodist Magazine.

### PASTORAL DUTIES :

#### A CHARGE,

ADDRESSED TO TWENTY-EIGHT YOUNG PREACHERS, ON THEIR ADMISSION  
INTO FULL CONNEXION WITH THE METHODIST CONFERENCE, ON TUESDAY,  
AUGUST 1ST, 1826, IN BRUNSWICK CHAPEL, LIVERPOOL :

BY THE REV. JOSEPH ENTWISLE.

Published by request of the Conference.

(Concluded from page 332.)

II. In order that you may keep that which is committed to you, I would recommend,

1. A serious and deep attention to your own personal religion. "Take heed to thyself." You have already given satisfactory evidence to your brethren of your conversion to God. Follow the example of the holy apostle, Phil. iii, 13, 14, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus." Resolve to preserve, in this way, a lively, vigorous state of religion in your own souls. Let it be diffusive; manifesting itself in every part of your conduct and spirit; in public, in private, in your own families, and in all your intercourse with the people among whom you labour. "Be thou an example of the believers, in word, in conversation, in spirit, in faith, in purity," 1 Tim. iv, 12.

2. Pay a due attention to the improvement of your own minds in general, and more especially in Biblical knowledge. A man ought to understand what he undertakes to teach others. If a man unacquainted with mathematics and the classics, were to undertake to teach them, every body would be struck with the absurdity of his professions. It is so in that divine science which you have undertaken to teach,—the science of theology.

It has never been held among us to be essentially necessary to usefulness in the Christian ministry, to be what is called learned; though we do allow, that the knowledge of languages, and the sciences, is not only an embellishment, but also a means of usefulness, if duly regulated and improved. But it has always been deemed necessary, by a constant course of reading, meditation, and prayer, to endeavour, day by day, to add to the stock of useful knowledge. How strongly did Mr. Wesley advise the preachers to this! For their sakes in a great measure, he compiled the Christian library; and he insisted upon it, that every one of his helpers should "give himself unto reading." "Read

the most useful books," said he, "and that regularly and constantly. Steadily spend all the morning in this employ; or, at least, five hours in four and twenty."—*Large Minutes*, p. 22.

My brethren, these are considerations which ought to have due weight upon your minds on this subject; they are sufficient to induce you to "study to show yourselves approved unto God, as workmen that need not to be ashamed, rightly dividing the word of truth;" and that your "profiting may appear unto all."

You have time for improvement. Being exempted from worldly business, and worldly cares, your proper work is such, as, if done aright, will enable you to learn something new and good every day.

Your means of improvement are great. Books of the most useful kind are within your reach. You have time for reading and study, and opportunities of conversing with men of judgment and experience. Allow me also to say, that one book well read, will improve your minds more than twenty books read in a cursory manner. "Mark, learn, and inwardly digest" what you read.

The great variety of helps in the study of the Holy Scriptures, and in the acquisition of general knowledge, in subservience to your great work, holds out to you the highest degree of encouragement to diligence in mental improvement. Intellectual improvement in preachers is becoming more and more necessary. This you will perceive, if you consider the general improvement of society in knowledge, the liberal education of the younger branches of the families in our connexion; the abundance of able ministers which God has raised up; and, above all, that all classes of people, to whom you have access, ought to be fed with knowledge and understanding. I need scarcely add, that all Methodist preachers ought to be well read in the writings of Messrs. Wesley and Fletcher. Mr. Wesley's sermons may be read over and over with profit; and a portion of his notes on the New Testament might be read daily with advantage. To an attentive and studious mind, the notes will afford much instruction; though, in consequence of their conciseness, a careless reader may see nothing in them particularly interesting.

3. A spirit of habitual diligence, and glowing zeal to do good, should be kept in constant exercise. The mind should always be "still plotting when and where and how the business may be done." What some call enthusiasm is useful. Such enthusiasm as St. Paul speaks of, 2 Cor. v, 14, 15; and 1 Thess. ii, 8: "The love of Christ constraineth us," &c; and, "being affectionately desirous of you, we were willing to have imparted to you, not the gospel of God only, but also our own souls; because you were dear unto us."

Our fathers were distinguished by their zeal, earnestness, and unremitting diligence to save souls, and do all the good in their power. To keep alive in your minds the same spirit, let me

recommend to your frequent perusal the lives of Messrs. Wesley, Fletcher, Walsh, and others which you will find in the early volumes of our magazine : also, the life of Brainerd, and Baxter's *Reformed Pastor*.

4. In the exercise of your public ministry, always keep in view the great end of preaching. To every one who is called by our Lord Jesus Christ to preach the gospel, he says, "I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God ; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me," Acts xxvi, 18.

Aim at this grand object. Aim at doing good alone,—and at doing good now. You ought, indeed, "earnestly to covet the best gifts," that you may speak "unto men to edification, and exhortation, and comfort."

In your preparations for the pulpit, study closely, that you may be "workmen that need not be ashamed, rightly dividing the word of truth." Labour also to acquire an agreeable and acceptable address. We may apply to preaching an old proverb : "Whatever is worth doing at all, is worth doing well." The desire to preach well, in a proper sense of the words, is laudable in a young man. Beware, however, lest laudable desire should degenerate. Your circumstances may expose you to the temptation, to seek human applause : but "cease from man." "Neither of men seek glory." Honour God, and he will honour you.

Be in earnest. Let your hearers see and feel what you say ; and that you are not unconcerned whether they believe or not. "Speak to your hearers as to men that must be awakened, either here or in hell. Look upon your congregation with seriousness and compassion ; and think in what a state of joy or torment they must be for ever ; and that surely will make you earnest, and melt your hearts for them. Whatever you do, let the people see that you are in earnest. You cannot soften men's hearts by jesting with them, or telling them a smooth tale, or patching up a gaudy oration. They will not cast away their dearest pleasures, at the drowsy request of one who seems not to mean as he speaks, or to care much whether his request be granted or not."\*

Let me remark further, while you hold forth to sinners present pardon and salvation, let your arguments be clear and perspicuous. Let the people see that these things are now ready for them : let the fervour and unction which accompany your words be calculated to make them feel that there is a reality in these things ; and that you speak what you know, and testify what you have seen and felt yourselves.

5. Let me earnestly recommend to you the practice of visiting the sick, and the families of our friends in a pastoral way.

\* Baxter.

You have already pledged yourselves to the performance of these important duties, by declaring your approbation of the Large Minutes of conference, and your determination to walk according to them. To these important documents I therefore refer you. (See p. 7.)

Consider you are called not only to preach, but also to be always at work, wherever you are, in private as well as public ; and even in your social visits.

I am aware of the difficulties which attend visiting from house to house, in large towns, as well as in extensive country circuits ; but as far as in you lies attend to it. By a judicious arrangement of your employments, and improvement of time, it would not be difficult to visit, upon an average, one family in a day ; so as to visit in the course of the year, three hundred and sixty-five families. The benefit of such visits is incalculable, when they are performed in a serious, spiritual and affectionate manner. You will find it conducive to your own spiritual prosperity ; in your intercourse with the people you will often be furnished with subjects for your public ministry ; and you will find greater access to the minds of your hearers while addressing them. Besides, such visits will conciliate the affections of the people, will increase your congregations, and dispose them to hear and receive the truth in the love of it.

In your visits to families, do not overlook the children. "Feed my lambs," saith Christ your Lord. A word spoken to children and young persons, often make a deep and lasting impression.

In every possible way labour to save souls. "Oh, brethren," says Mr. Wesley, (Large Minutes, p. 9,) "if we could but set this work on foot in all our societies, and prosecute it zealously, what glory would redound to God !"

6. That you may obtain grace for the discharge of every duty imposed upon you, and to the performance of which you are solemnly pledged before this assembly, imitate the holy company mentioned Acts vi, 4 : "We will give ourselves continually unto prayer, and the ministry of the word." The most holy, zealous, and useful ministers of Christ, in all ages, have been much with God in secret. Wrestle with God in prayer, for yourselves ; for daily growth in grace ; for an increasing knowledge of the Holy Scriptures ; for subjects for the pulpit ; for life, power, unction, and success. Many considerations combine to show the necessity, utility, and advantage of prayer. "Oh prayer ! the converse of the soul with God, the breath of God in man, returning to its original ; frequent and fervent prayer, the better half of our whole work ; and that which makes the other half lively and effectual."

Is it necessary, my brethren, to present to you motives to the performance of the various duties of your station ? If not absolutely necessary, it may be useful. Let me then bring before your minds,

1. Your vows and solemn engagements this day. They are real engagements. We, your brethren in the ministry, are witnesses. This large congregation presents to you a cloud of witnesses ; an innumerable company of angels, and the spirits of just men made perfect, are witnesses ; Heb. xii, 1 ; and your great Lord and Master is witness ! “The vows of God are upon you.” Never forget the solemnities of this day. Often recur to this hour, as a means to prevent indolence, to animate your zeal, and to keep up unceasing activity in your arduous work.

2. Your responsibility to the conference, to the whole connexion, to the world, to conscience, to God the Judge of all. You have engaged, in the presence of your brethren, to act in conformity to rule. You have declared your full and unequivocal assent to “The Twelve rules of a Helper ;” a practical attention to which will promote your personal religion, and your usefulness. You are to pass through annual examinations. The whole connexion looks for the performance of your solemn engagements. “England expects every man to do his duty.” And let me observe to you, my brethren, that such is the religious character of our people, that *that* man is always most esteemed who is most zealous and faithful in his Master’s work.

You are responsible to God. “It is required in stewards that a man be found faithful. But with me it is a very small thing to be judged of you, or of man’s judgment : yea I judge not my own self : he that judgeth me is the Lord,” 1 Cor. iv, 2, 3.

It is well to realize, in our frequent meditations, death, our entrance upon an eternal state, and our appearance before God. So did St. Paul : “We labour, that whether present or absent we may be accepted of Him : for we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad,” 2 Cor. v, 9, 10.

3. You are warranted to expect divine aid. My dear brethren, I doubt not you are sensible of your incompetency for the work in which you are engaged, if left to yourselves. Sometimes, perhaps, you are much discouraged. The work appears to be so great, and such an awful responsibility is connected with it ; and the consequences of faithfulness or unfaithfulness appear to your minds so momentous ; that you inquire with much feeling, “Who is sufficient for these things ?” Remember, you are the servants of Christ ; and that you preach his truth. He is your employer and your helper. “Lo ! I am with you always.” Believe that he will assist you in your work. Trust in him, and you shall not be confounded.

4. The certainty of success in a greater or less degree.

The gospel is the power of God unto salvation to every one that believeth ; and faith comes by hearing that gospel. Preaching the

gospel is an ordinance of Christ ; and he honours his own ordinance. Your success does not depend on yourselves ; but on the divine blessing, which you are warranted to expect, while in simplicity and godly sincerity you preach the truth as it is in Jesus. Recollect what has been done among us as a people. Our fore-fathers did not labour in vain : their "fruit remains." Witness our chapels, and our large societies, and congregations ; the thousands who are gone to glory, and the multitudes brought into a state of salvation, "who still remain," and "adorn the doctrine of God our Saviour." "Jesus Christ is the same yesterday, and to day, and for ever." Pray and preach in faith ; not only under a firm persuasion of the truth of what you preach, but also that good will be done. You cannot labour in vain. Expect that good will be done by every sermon, every exhortation every pastoral visit. Such an expectation will excite your feelings, increase your zeal, and be accompanied by that influence and power of the Holy Ghost which will insure success.

Finally, brethren, keep in view the glorious reward ; the joy set before you ; the happiness you will enjoy as the instruments of bringing many sons to glory. These shall be the crown of your rejoicing in the presence of our Lord Jesus Christ at his coming. They shall be your glory and your joy.

### BIOGRAPHY.

[The following account of Between-the-logs, should have accompanied his likeness in the July number of the magazine, but it was not received in time.]

#### MEMOIR OF BETWEEN-THE-LOGS,

An Indian chief in the Wyandot nation, and a convert to Christianity.

BETWEEN-THE-LOGS\* was born (it is said) in the neighbourhood of Lower Sandusky, about 1780. His father was a Seneca, but his mother a Wyandot of the *Bear tribe*. When Between-the-logs was eight or nine years old, his father and mother parted ; (a thing very common among *heathen Indians*;) his father then took him to live with himself, and he remained with his father till the old man's death. At this time he had nearly arrived at manhood.

After the death of his father, Between-the-logs returned to live with his mother, among the Wyandots. Of the particulars of his

\* It is said that he took his name from this circumstance. The name which they give a *bear* signifies to *crouch between the logs*, because this animal, under peculiar circumstances *lies down between logs*. Hence the *Bear tribe* is the same as the tribe called *Between the logs*, and the name given to this chief is the distinctive appellation of his tribe, *the Bear Tribe*. On this account we cannot join in the wishes of some who have expressed a desire that when he was baptized into the Christian faith, a name less uncouth had been given him. *Between-the-logs* is a literal translation of the Indian name by which this tribe is distinguished from other Indian tribes.--ED.

life previous to this time there is but little known. Not long after his return to his mother, he joined the Indian warriors, and with them suffered a defeat by Gen. Wayne. At this time his residence was at Lower Sandusky. His persevering and enterprising disposition, connected with prompt obedience to the commands of the chief, and the faithful discharge of whatever duty was assigned him, began to call him into public notice in the nation. These qualifications, directed by a sound judgment, were the ground work of his being constituted a chief; and in consequence of his excellent memory and eloquence, he became chief speaker of the nation, and the intimate friend and counsellor of the head chief.

When he was about twenty-five years old, he was sent to ascertain something of the doctrines and pretensions of a famous Seneca prophet, the imposture of whom he soon detected. Some years afterwards he was sent on a like errand to a noted Shawnee prophet, (Tecumseh's brother,) with whom he staid nearly a year. He was convinced, and on his return he was the means of convincing others, that the prophet's pretensions were all a deception.

Shortly after his return from this prophet, the late war between the United States and Great Britain commenced; about which time Between-the-logs and the head chief attended a great council of northern Indians at Crownstown, where he firmly refused all overtures to join in the war against the Americans. Although surrounded by blood thirsty warriors, who seemed to threaten instant death to all that dared oppose their bloody measures, he openly and firmly adhered to his determination, and would by no means consent to the Wyandots going to war against the United States. Leaving the council and returning, he, with the majority of the Wyandots, immediately joined the American cause.

When Gen. Harrison invaded Canada, Between-the-logs, in company with a party of Wyandot chiefs and warriors, attended him; but his attention was principally directed to effect a separation of a party of Wyandots from the British cause, who by the surrounding Indians had in a measure been forced to join the British standard. This he had the good fortune to effect.

After the war he became permanently settled in the neighbourhood of Upper Sandusky. He now sometimes indulged in intemperance to excess; on which occasions his savage disposition often got the better of his good sense. In one of these paroxysms he unfortunately killed his wife, the reflection of which, upon the return of soberness made such a deep impression on his mind, that he almost entirely abandoned the use of ardent spirits ever afterwards.

In 1817 a new field opened for the display of his talents and resolution. The United States having made arrangements to extinguish the Indian title to the lands claimed by them in Ohio,

commissioners were sent to treat with the Indians on this subject. The Wyandots refused to sell their land : but the Chippewas, Pottawatamies, and Tauwas, without any shadow of justice, claimed a great part of their land, and Gabriel Godfroy, and Whitmore Knaggs, (Indian agents for the three nations,) proposed in open council, in behalf of the Chippewas, &c, to sell the lands claimed by the Wyandots ; and the commissioners declared, that if the Wyandots did not sell, they would buy the land of the others. Between-the-logs firmly opposed all these measures ; but however just his cause and conclusive his arguments, they were in *vain* with *men determined* to pursue their course, right or wrong. The Wyandots finding themselves so circumstanced, and being unable to help themselves, concluded to do the best they could, and signed the treaty ; yet with a firm hope of obtaining redress from government, by representing the state of things to the president, before the treaty was ratified. In resorting to this course, Between-the-logs acted a principal part. Accordingly he, with the Wyandot chief, and a delegation from the Delawares and Senecas, immediately proceeded to Washington, without consulting the Indian agents or any other officers of government. When they were introduced to the secretary of war, he observed to them, that he was surprised that he had had no notice of their coming from any of the agents. Between-the-logs answered with the true spirit of freedom, “We got up and came of ourselves,—we believed the great road was free for us.”—He so pleaded the Indian cause before the president, secretary of war, and congress, that the Indians obtained an enlargement of territory, and an increase of annuities.

About a year afterwards, the gospel was introduced among the Wyandots by a coloured man by the name of John Steward. Between-the-logs was decidedly in its favour, and in the national council did all he could to encourage and promote it among his people. Some time after, when the Rev. James B. Finley was sent a missionary to the Wyandots, and formed societies among them of those who embraced the gospel in truth, Between-the-logs was the first man who joined society, and the first who openly turned his back on their old traditions.

From strong impressions of the necessity of a preparation for another world, he was led, even before the introduction of the gospel, to exhort his fellow creatures to righteousness. After he embraced religion, and his understanding became enlightened and matured by experience, he was regularly appointed an exhorter in the church ; and he proved a useful and faithful labourer in the cause of his God.

He regularly attended the Ohio annual conference, before which he made some of the most rational and eloquent speeches ever delivered by an Indian before that body. He also watched

with unremitting diligence over the temporal interests of the nation, enduring the fatigue of councils, and the longest journeys, for the well being of his people, without complaint or reward, except that which arises from a consciousness of having done his duty.

But death was now about to put an end to his labours and usefulness. He had for some time been labouring under a pulmonary complaint, by which he was, after his visit to the eastern cities, in company with the Rev. J. B. Finley, and Ma-nuncue, confined to his bed. After my arrival at the mission, I visited him, and in my conversation endeavoured to come close and home. I asked him of his hope? he said, "It is the mercy of God in Christ." I asked him of his evidence? he said, "It is the comfort of the Spirit." I asked him if he was afraid to die? he said, "I am not." Said I, "Are you resigned to go?" said he, "I have felt some desires of the world, but they are all gone; I now feel willing to die or live, as God sees best." The day before his death, Br. Finley visited him; when he expressed his confidence in a sin pardoning God, and his hopes of eternal life through Jesus Christ, in such a manner as to give universal satisfaction to all that heard him. He died in peace, leaving a nation to mourn the loss of a man to whom they are much indebted for his labours of love.

Between-the logs, through life, had to contend with strong passions, but through grace he happily overcame in the end. His form was tall and manly—his countenance friendly and sincere, with an appearance of thoughtfulness. His memory was so tenacious that he retained every matter of importance, and related it when necessary, with a correctness that was truly astonishing. From the time he came into public life, he was a warm and faithful friend to the American people and government. As a chief, he was faithful to the interests of his people; and such were his natural abilities, that had he had a suitable education, it is presumed that few would have excelled him as a politician. He was a constant prop to the mission and school, and although his life was checkered with errors, he came off victorious in death.

June 13, 1827.

JAMES GILRUTH.

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## MISCELLANEOUS.

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### ARMINIANISM.

(Continued from page 350.)

"ARMINIANISM is founded in James Arminius, and gave a sketch ignorance and supported by pride," of his character. From that sketch Dutch Reformed Magazine. In our readers may determine which the preceding number, we stated were most famous for their "igno-some of the doctrines taught by rance and pride," he who defended

the doctrine of general redemption with so much learning and ability against the virulent attacks of his enemies, and bore the calumny of his persecutors with such remarkable meekness and forbearance, as to secure to himself an unblemished reputation throughout the learned and Christian world; or they who, destitute of Scripture and argument to defend their cause against this acute theologian, resorted to personal abuse, and vulgar scurrility. *Ignorance and pride* may very well shake hands together while wielding weapons so contemptible to prostrate an antagonist whom they feared to approach with a manly front.

"It was founded in ignorance." What is meant by this we do not exactly know; but we shall take for granted that its author intended to assert that the friends and advocates of Arminianism, have been illiterate, destitute of general information, and therefore incapable of distinguishing between truth and error. How far this is true respecting the founder of the system from whom it derives its name, we have already seen. That the man whom all Germany selected as the ablest champion of divine truth, as the best qualified to preside in one of its most eminent seats of learning, should now be accounted ignorant, is a problem which can only be solved, either by supposing that the asserter of it measures others by his own stature, or wilfully closes his eyes to the glories that shine so bright as to offend his delicate nerve.

Let us, however, inquire a little farther into this subject, and see whether there be not just as much truth in this assertion, as there is in classing JOHN WESLEY and JOHN FLETCHER among Socinians and Pelagians. We affirm, and

that too without any fear of contradiction, that Calvinism, or absolute predestination, as held by the Calvinists, had no existence in the Christian church before the days of Augustine, who flourished in the fourth century of the Christian era. Previous to this time the whole Christian world were Arminians in sentiment, and we challenge Dr. Brownlee, or any one else, to prove the contrary. When our opponents say that the inspired writers teach their doctrine of unconditional predestination they altogether beg the question, for we boldly deny the truth of the assumption, and for proof appeal to the sacred writings themselves.— Now we ask, if the author of the assertions in question, is prepared to affirm that all the writers in the church before the days of Augustine, were led blindfolded by ignorance, and were actuated by pride! If he wish to infer the truth of *his* doctrine of the absolute certainty of all events from its antiquity, he may find it among most of the ancient heathen, among the Pharisees, whom our Lord so often rebuked for their pride, the Mohammedans, and with most of the members of the Romish church of modern days. Whether it was ignorance or pride, or both, which led to the adoption of this sentiment, we determine not; but this one thing we say, that it never originated from the pure oracles of truth.

We will now examine some of the characters who flourished during the ever memorable period of the reformation. All Protestants are justly fond of appealing to LUTHER, as one of the first and greatest luminaries of the age in which he lived. Was this bold and intrepid champion of truth a Calvinist? Did he teach the doctrine

of absolute predestination? In answering this question, we present our readers with the following extracts from the "Evangelical Lutheran Intelligencer," where this very question is discussed at large, by a writer who appears to be well acquainted with the subject.

"If Luther had been an absolute predestinarian, he would not have taken from his party the strong holds of their opinion. For I shall now proceed to show,

"That several of the passages of the Holy Scriptures, used by the absolute predestinarians as strong supports of their opinion, he altogether disarmed of their force to that effect by his mode of interpreting them.

"The first passage of the kind is, Matt. xi, 25, 26. 'At that time Jesus answered and said, I thank thee, oh Father, Lord of heaven and earth, because thou hast *hid* these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight.'

"In the Westminster Confession of Faith, this passage is placed at the head of the proofs in confirmation of the seventh article of chap. iii, which treats of God's eternal decrees. The article reads thus—'The rest of mankind God was pleased, according to the unsearchable council of his own will, whereby he extendeth, or withholdeth mercy, as he pleaseth, *for the glory of his sovereign power over his creatures, to pass by*, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice.'

"Luther's remark on the passage in Matthew is short but conclusive. It is found in a sermon preached on the festival of Matthias. He says:—'These words must *not* be so understood as if there were any thing wanting on the part of God, or *as if he would not have every one* to enjoy the knowledge of the gospel. For he is a God, who would have *every one* to be saved. For this reason he gives his Son, not to this or that one only, but to the whole world, John iii. So God loved the world, &c, and has the word preached concerning his Son, not in this or that place only, or in a corner, but publicly and in all the world, that we may behold *his anxious desire* that

*every one may accept, believe and be saved!* According to such a mode of interpretation, how can we possibly believe that Luther would have subscribed the article in proof of which it is put down by the believers in absolute predestination?

"The next passages are John vi, 44 and 65, 'No man can come to me, except the Father which sent me draw him,' and 'no man can come unto me except it were given unto him of my Father.' The 65th verse being evidently nothing more than a repetition of the 44th.

"The declaration of our Saviour is used in proof of the 6th article of the above mentioned chapter and confession, concerning the *effectual calling of the elect*.

"Luther, in his sixth homily, interprets this passage thus: 'The meaning of Christ is this, I will put lock and bolt to the door that you shall not get at the bread of life; *not that I would not be willing to have you*, but that you must take another road if you would come to Christ and enjoy this meat and drink; your wisdom and reason will not effect it. To come to me, my Father must give you to me—God alone must do it. What man would do, however easy it may appear, is all a hindrance. Christ will have people that he *can* teach, simple, humble, cleaving to the word of God and *permitting* themselves to be taught and reformed by the word of God, and *suffering* the Spirit of God to work in them. This is the flock which the Father gives to me.' The text being thus interpreted will not serve for proof that none other are redeemed by Christ, but only the elect.

"Again, John xvii, 9, '*I pray not for the world*,' has been applied by the predestinarians to the same purpose with the declaration of Christ last under consideration. Luther's interpretation of it is as follows, viz:

"'To pray for the world, and not for the world, must both be right and good; for Christ himself says afterwards, I pray not for *these* alone, but for them also who shall believe on me through their word. These, before they are converted, must also be of the world, so that he prays afterwards in fact for the world, in behalf of those at least who are yet to be converted. Was not St. Paul of the world when he persecuted the Christians? yet St.

Stephen prayed for him. So Christ on the cross prays, Father, forgive them, for they know not what they do. This then is the difference, he does not pray for the world *in the same way* that he does for his Christians. For Christians he prays, that they may remain in the faith, and increase and not fall; for those that are *not Christians*, that they may abandon their ways and draw near to him. And this is truly praying for the world as we ought all to pray. As the world now goes on, madly raging against the gospel, we are not to pray that God may overlook such doings, but that he may oppose them and thwart their ways and doings. Such a prayer, however, does not go against the persons, but against their doings. In a word, with respect to the person we must pray for all, for friend and enemy. We therefore pray even for our angry enemies, not that God may promote their doings, but that they may be converted by grace, if possible, or, if they will not, that God may oppose them and put an end to their evil doings. When Christ then says, I pray not for the world, the meaning is, I do not pray that thou mayest be pleased with the undertakings and doings of the unbelievers, and of the world. Otherwise we are to pray for the world, that it may be converted.'

"Let us now add to this what Luther says by way of annotation to Gal. i, 4, 5, and we shall see why he does not consider Christ as praying for an elect number *exclusively*. 'Christ,' he says, 'is not such a one as demands any thing of *us*. He is a propitiator, who has reconciled *all men in the whole world to God*. Take good notice of the word *our*, and be sure that Christ bare, and atoned for, not a few sins only, but *the sins of all of us*, that is, *of the whole world*. For he truly and certainly gave himself into death, *for the whole world's sins, notwithstanding the whole world do not believe*.' In my next number, I shall lay before the reader, passages like this, enough to satisfy the most incredulous predestinarian, that Luther does not favour his opinions. But I am willing for the sake of so revered a name, to subject myself even more than is just necessary to the labour of selecting, translating and transcribing, and will now put down the manner in which Luther interprets the

words so often in the mouths of predestinarians.

"Many are called, but few chosen," Matt. xx, 16, and xxii, 14. Upon this Luther remarks: '*Many are called*; for the preaching of the gospel is general and public; whoever will, may hear and partake. It is God's will that it be preached so generally and publicly, *that every one may hear, believe, accept and be saved*. But what follows?—The lesson tells us, *few are chosen*, that is, *few are so obedient to the gospel as to be acceptable to God*. Some hear and do not take to heart; some hear and do not cleave to it, or care to suffer, or give up any thing, for it; some hear and are better pleased with money and goods and pleasures. This is not acceptable to God; he takes no delight in such people.—*This Christ denominates not being chosen*, that is, *not so to have conducted oneself as to be acceptable to God*.—They are his chosen people, in whom he delights, who diligently hear the gospel, believe in Christ, prove their faith by good fruits, and suffer for it what they must.

"They who thus understand this expression of Christ, will hearken to the word, beseech God for his Holy Spirit, hold fast the word in their hearts, strive against Satan and pray for God's protection and assistance. They become good Christians. While *they who hold that God does not design salvation for every one*, either may despair, or become secure, wicked people, that live like beasts, and say, Ho, it is already ordered whether I shall be saved or not, why should I trouble my head about it.'—Hall. edit. vol. xiii, p. 476.

"Some draw another sense from these words, and thus explain them, *many are called, but few chosen*, that is, God offers his grace to many, but *he permits a few only to obtain grace, so that few are saved*. *This is indeed a wicked interpretation*. For how is it possible for a man not to become an enemy of God, if he have no other and no better opinion of him, *whose will in such a case would be in fault if all are not saved*. Compare this interpretation with that true sense which we become acquainted with when we have learned to know the Lord Jesus Christ, and it will prove to be altogether a devilish blasphemy.'—Leips. edit. vol. xv, p. 114.

"But of all others the most favourite passage of absolute predestinarians is the greater part of the ninth chapter of St. Paul's epistle to the Romans. Hence we find it quoted in proof of six out of eight of the articles on predestination, in chap. iii., of the Westminster confession of faith. When Luther wrote his preface to Romans, he did not yet seem to have subjected his Augustinianism to that close scrutiny which he had been obliged to give to his old papistical opinions; and hence his views appear to have been changed in matters relating to the subject of predestination, not sooner than a year or two after his celebrated dispute with Erasmus.—Very little, in fact, of all that I have quoted from his works in this and the three latter numbers is of an earlier date. Not that he was ever an absolute predestinarian, in the modern sense of the expression. This may by no means be admitted. Yet some of his opinions being then of an Augustinian monk, had at least some bearing in that direction. That he changed his mind in these things, after he had gained leisure to examine them, is no disgrace to Luther. With respect to such a change he says himself, 'Suppose I actually did once teach so, and now entirely different, and thus fall from myself, as was the case with regard to the pope's doctrine; what is it more than that I must experience St. Peter's saying, *crescite in cognitione Domini*, (increase in the knowledge of the Lord.) I know of no doctor, no council, no father, however I may analyze their books, so as to draw from them their quinta essentia, who completed that *crescite* (grow ye) all at once, so as to make a perfection (something perfect) out of a *crescite*.' Well, to return to the ninth chapter of Romans, when Luther wrote his preface to that epistle he considered the contents of this chapter as relating to matters of *eternal life*. In this his opinion was afterwards changed. For when he delivered his lectures on Genesis, in 1545, referring his hearers to the 11th, 12th, and 13th verses of this chapter, he says, 'From the circumstance that Esau was rejected, and Jacob chosen, and Esau hated while Jacob was loved, we are by no means to infer, that Esau was finally lost! So the hardening of the heart of Pharaoh, he does not (1526) look upon as making him insensible to good moral impressions; for 'Pharaoh's being hardened was his depending with fool hardy courage on his power, and land and people.' St. Paul, he afterwards adds, speaks of the hardening of Pharaoh in Romans ix, 17, in order to show, that God would glory in being he who sends us *sickness and other misfortunes, and buffetings*. Though it is the devil and bad people that do it, yet God glories in having their courage and heart in his hands, and in making use of Satan and wicked people as his rods to correct his children.' So that Luther evidently now considered the whole of this choosing and rejecting of Israel, and of the people of God in the new dispensation, altogether in a temporal point of view, and as selecting them, according to 1 Peter ii, 9, to be his instruments to whom he *intrusted his oracles*, that through them, his *wrath against sin, and his mercy through Christ*, might be known and published to the world. And hence we find that Luther so far from understanding the expressions, *vessels of wrath* and *vessels of mercy*, as the predestinarians do, to mean *objects* of his anger or mercy, was in the habit of using the term *vessels* to signify instruments, according to the true meaning of the Greek original, and calls the pope and the bishops, 'God's vessels of wrath to trouble and spoil the church,' for their sins. It would therefore appear that Luther was not willing to leave to the absolute predestinarians even their last resort. How may they still count him among their numbers?"

It is well known that MELANCTHON, the companion and helper of LUTHER, was a most strenuous advocate of the doctrine of general redemption, as taught by ARMINIUS. Were these men, so justly renowned all over the Protestant world, for their bold and successful defence of Christian doctrines, ignorant and proud men, not knowing what they believed and taught, but impelled on by a proud conceit of their own abilities? Melanchthon, especially, was one of the most learned and refined men of his age. Though his extreme modesty made him sometimes shrink from

the task of seconding Luther in his bold and intrepid assaults upon the prevalent errors and corruptions of the age, yet his acuteness of intellect enabled him to detect the absurdities of his antagonists, while his great meekness and forbearance shone conspicuously amidst the turbulent spirits with which he had to contend. Neither the impetuous temper of Luther, who sometimes lost the government of himself, nor the virulence of most of his enemies, who assailed him without mercy, nor yet the courtly and artful address, the learned and persuasive eloquence of Erasmus, who exerted all his powers to win the amiable Melanchthon to his side—none of these things could induce this strenuous advocate of divine truth, to turn aside from the paths of his duty, or to slacken his diligence in the cause he had espoused. Let the asserters of absolute predestination, produce a champion of that age, if they are able, who will compare with the pious, the meek, the learned, the indefatigable Melanchthon. We are willing to allow that Calvin was a man of superior attainments; that he took hold of the errors of popery with a bold hand; that he wrought powerfully in the field of the reformation; but the glories of his character will always be obscured by the mists which arise from the grave of SERVETUS.\* If he knew no better, he was ignorant of the precepts of his Master. If he knew better, he was actuated either by the pride of opinion, or by the heat of malice. In either case, the cause of abso-

lute predestination will gain nothing in its support from these defects of its founder. The blood of Servetus attests Calvin's ignorance of his duty, or else the vindictiveness of his temper, the latter of which can neither be denied nor defended.

If we continue our view along down the line of the reformation, as it progressed in England, we shall discover in its ranks of promoters and defenders, men of skill in the mighty warfare, of whom Dr. Brownlee himself need not blush to speak with respectful deference, in regard both to their learning and piety. What will he say of CRANMER, of RIDLEY, of LATIMER, and indeed all those who framed the thirty-nine articles of the church of England? Were they bound fast in the chains of absolute predestination? Though some of the lovers of this doctrine have endeavoured to make the *seventeenth article* speak in their favour, yet it is well known that this can never be done, until silence is imposed on the *thirty-first*, which declares, in language the most unequivocal, that Christ died for all men. Let a man cast his eye over the long list of worthies, such as USSHER, HOOKER, SHERLOCK, SECKER, BURNETT, and others which might be named, all eminent for their learning and piety, and he will find names which can never be pronounced but in connection with all that reverence which is due to distinguished worth. All these taught and believed the doctrine of Arminianism.

We are willing to allow indeed, that men of respectable attainments in literature and theological knowledge, arose on the opposite side of this question; and therefore we are far from uttering an

\* Michael Servetus, was accused of propagating heretical doctrines, for which he was arrested by the magistrates of Geneva, at the pressing instance of Calvin, condemned to be burned alive, and the sentence was executed on the same day that it was pronounced.

exclusive proscription in favour of the men of our choice ; but in the mean time we cannot help saying, because we think that truth and honest candour demand it at our hands, that those on the Arminian side of the question, if we except some of the transactions concerning the Puritans in the days of Elizabeth and her successor, maintained their cause with equal skill, tempered and governed with much the largest share of Christian meekness and moderation.

That our readers may determine on this point for themselves, we shall in our next number, present them with a sketch of the proceedings of the Synod of Dort, of famous memory ; concerning which, we have been informed that a minister of high standing lately observed at an anniversary meeting in \_\_\_\_\_, that he would we might have another revival like unto that which took place at the Synod of Dort. From such a revival our full soul says, " Good Lord deliver us," and we believe all moderate men will respond a hearty amen.

P. S. Thus far we had written, when the July number of the Dutch Reformed Magazine came to hand. It seems a short article in the Christian Advocate and Journal, intended as a set off to the piece which appeared in the said Magazine, has attracted the attention of the editor. His remark, that the piece was selected by a " worthy member of the association," from a London periodical called " The Pulpit," alters not the state of the case at all. Indeed it does not appear that Dr. Brownlee is disposed to make any abatement in the charge against Arminianism ; because, although the child was an *alien*, it is now *adopted* by him without any change of

name or nature. The editor only seems to wonder that the writer in the Christian Advocate and Journal, should identify himself with Arminianism, and mildly says, that he " respects and honours the society of Methodists." This is just what we anticipated. Now if the writer in question really understands what Arminianism is, as taught by James Arminius, and also knows what Methodism is, as taught by John Wesley, he knows that the two systems are as much alike as St. Matthew's and St. Luke's gospels, with perhaps the exception of one single article, the possibility of final apostasy, which it does not appear Arminius himself fully believed—although his immediate followers, with the learned and eloquent Episcopius at their head, did adopt this sentiment, and thus delivered Arminianism from the last dregs of Calvinism.\* This we believe is a true state of the case. Now did Dr. Brownlee know this ? If he did, he has *wilfully misrepresented*. If he did not, he was *ignorant* of the subject on which he wrote. Let him choose his side.

But he did not mean to speak of the Methodists. We ask then, who did he mean by Arminians ? The Protestant Episcopal church ? Why not then call them by their right

\* When we speak of *Calvinism*, we mean those sentiments by which it is distinguished from other *isms*, such as unconditional election and reprobation, and the impossibility of final and total apostasy, and God's having decreed every thing which comes to pass. What that system teaches in common with other Christian denominations, such as the fall of man, the atonement by Christ, the necessity of justification by faith in Christ, the new birth, and sanctification, &c, we have of course nothing to object against. It is not, however, from any of these that it derives its characteristic peculiarity, but from those things mentioned above.

name, that there might be no mistake? Did he intend the Lutherans, the Moravians, or Quakers? We apprehend neither of these denominations, although holding to the leading doctrines of Arminianism, will quietly succumb to the charge, that their doctrine is "founded in ignorance and supported by pride, and that it will end in delusion, because it is hostile to the gospel of Christ." Allowing that there are some scattered fragments of the old Arminians remaining in Holland—for we believe the fury of absolute predestination, which received such a mighty impetus at the famous Synod of Dort, has nearly blown them to pieces—it is hardly credible that the Dutch Reformed Magazine intended to fire into their dismantled fortresses to complete their destruction.

But whatever of uncertainty there may have been in the first attempt, there can be none in this last. The editor now comes out like an honest man, and gives us clearly to understand what and whom he means. He says he has "given us the text, and president Edwards has preached the sermon;" and he calls on us to answer Edwards before we venture to attack him. Really this is fine sport! And suppose we were to call on Dr. Brownlee to answer WHITBY on the "Five Points?" No, we will not; but we will, in return for his compliment, call on him to enter the list with a more firm and orthodox champion. Let him "turn up" the pages of the REV. JOHN FLETCHER, and if he is able, answer his arguments against the dogmas of JOHN CALVIN. When he has done that, he may try his strength upon JOHN WESLEY, neither of whom, we believe, can be classed among "*yearling theologians*." At any rate,

we will venture them in the hands of Dr. B's "men of deep reading."

But what has this same Dr. Brownlee done? Why he calls upon "these small withings," (we quote his own words,) "and *yearling* theologians, who issue from shops, and from behind *counters*, after a year's study of divinity," to answer president Edwards's metaphysical book on the human will! Alas for us! How shall "frail men," (we give his own words again,) "with such frail gear for armour, enter the lists" with such a champion! Oh no! Though some of us are somewhat more than a year old in the study of divinity, we tremble at the thought of appearing in the field with such hoaryheaded veterans. But in sober earnest what has this to do with the controversy? Allowing that our men so recently escaped from behind counters, are not competent to meet such "deeply read men," who by their learning are able to make people believe there is no difference between Calvinistic reprobation and Christianity, and that James Arminius and Socinus were brothers who taught the same thing, does it follow that such men as Whitby, Wesley, Fletcher, Sellen, and a host of others which might be named, were all "*yearling* theologians," having studied divinity only one year. The fact is, these men have given such a deadly thrust at the dagon of Calvinism, that it has been groaning and writhing under the smart of the wound ever since; and this is the sin for which their theological antagonists will never forgive them; and for which they are now determined to visit their transgressions upon their children even to the third generation. But it is too late. Though some of our fathers have eaten the sour grapes of Calvinism, and their children's teeth were set

on edge, others have stripped the vine of gospel truth of the pernicious fruit, to the no small comfort of the present, and we hope, future generations. We therefore, notwithstanding our youth and inexperience, thank God, and take courage.

But these "yearling theologians, who issue from shops and from behind counters, to enlighten men of deep reading." When we read this, so expressive of the *deep humility* of the men who think Arminianism is supported by pride, our minds were involuntarily led to think of Him who issued from the *carpenter's shop*, to enlighten the deeply read doctors of the Jewish nation; of Saul of Tarsus, afterwards Paul the apostle, "who issued from the tent maker's shop;" of Matthew, who came "from behind the counter," at the receipt of custom; and of Peter, who "issued from the fisher's boat;" who all went forth to enlighten men of deep reading, and who were as much despised by the wise rulers of that day, as the Methodist preachers are by the writer of the above paragraph.

We recollect also, another instance of this arrogant boasting. It is recorded in 1 Sam. xvii, 42, 43, "And when the Philistine looked about and saw David, he disdained him; for he was but a youth," ("a *yearling warrior*,") "and ruddy, and of a fair countenance. And the Philistine said unto David, am I a dog, that thou comest unto me with staves? And the Philistine cursed David by his gods." The event is well known. David, undaunted by this taunting and arrogant speech, came to him in the name of the God of the armies of Israel, and smote off the head of this boasting Philistine. Now Dr. Brownlee does not curse us by his

God; but he threatens us with the vengeance of the synod of Dordrecht: for he says, "We stand where they stood, and we are as ready to repel the followers of Arminius, as they were to repel Arminius himself." Not with the same weapons surely. We do not believe there is any disposition in the Dutch Reformed church to rouse the civil authority against us. Against us! Oh no. They "honour the Methodists." It is only the *Arminians* they are ready to repel. Go then, thou mighty champion of Dutch orthodoxy, and bathe thyself in the waves of the Atlantic; perhaps this may cool thy flame a little before thou standest on the land of thy ancestors, to commence thy warm attack upon the shadow of Arminius!

Dr. Brownlee says that the writer in the *Christian Advocate and Journal*, "and his associates have thrown down the gauntlet, and he will take it up." This is denied. *We did not "throw down the gauntlet."* It was thrown down by the editor of the *Dutch Reformed Magazine*, by admitting into its pages the article which is the cause of the present controversy; an article this which represents the *Arminians* as "procuring themselves justification before God, by the merit of their own good works," and as being "utterly opposed to the gospel of a free salvation." But we have *taken up* the gauntlet thus thrown down, and shall endeavour to sustain the conflict.

One thing in this last article of the *Dutch Reformed Magazine* seems a little mysterious, and that is, that so many scraps of Latin should be foisted into a piece written for the purpose of enlightening poor, ignorant "yearling theologians, who have issued from shops, and from behind counters." Alas

for us. Did this sapient editor suppose that we could understand such Latin phrases as the following, which he has written "*verbum sapienti*,"—"Quod sit faustum"—"*Magna est veritas, atque prævalabit.*" On reading these sentences, we were ready to exclaim, *Hunc mihi timorem eripe!* Seeing he was writing for such plain, illiterate mechanics, who have so recently changed their coat as hardly to have rubbed off the dust of their former professions, why did he not, if he must needs show his "deep reading," by quoting Latin, condescend to give us an English translation? "A word to

the wise,"—"How fortunate it may be,"—"Truth is mighty, and must prevail," might have saved us the trouble of applying to some deeply read man for a translation, or of remaining ignorant of what our antagonist meant to say. We hope hereafter he will address us in plain English.

In the next number we hope to redeem our pledge, by giving a short account of the Synod of Dort, by which our readers will see whether that assembly gave any evidence of their superior humility, and of patience towards the Arminians or Remonstrants.

(To be continued.)

#### REVIEW.

*Substance of the Semi-centennial Sermon, before the New-York Annual Conference, at its Session, May 1826. By the Rev. FREEBORN GARRETTSON, preached, and now published, by request of that body. 46 pp. 8vo. Published by N. Bangs and J. Emory, for the Methodist Episcopal Church. Price 25 cents.*

(Continued from page 357.)

OUR last number introduced to our notice, among others, MR. FRANCIS ASBURY. It is matter of regret that the Methodist Episcopal church has not yet been favoured with a regular biography of this eminent servant of God. What Mr. Wesley was to the Methodists in Europe, Mr. Asbury, in some measure at least, was to the Methodists in America; if not their father, he was their elder brother; and yet we have no other account of him than what is scattered through the volumes of his journals, the short obituary notice in the minutes of conference, and that appended to his journals, and some sermons preached on the occasion of his death.

The general conference is certainly not blamable for this vacuum in our biographical department, unless it be in making an unfortunate

choice of biographers, two having been selected for that purpose; the first of whom never completed his work, and the second went the way of all the earth ere he had time to enter upon the task assigned him.

Such a notice as is due to the distinguished individual of whom we speak, whose character and conduct are so interwoven and identified with the history of Methodism in this country, cannot be expected in a simple review of a short discourse. And if we were to offer any thing like a criticism on the discourse before us, it would be that Mr. Francis Asbury is not made to stand forth more prominently, as being one of the principal actors in the varied transactions to which allusion is made. An apology however, may be made for this seeming defect—and which must be ours in not attempting to

supply the desideratum in this place—and that is, the want of room, and the thought that nothing like justice could be done to the subject, in so short a space. He is therefore mentioned as it were incidentally, like Melchisedeck, just bursting upon us for a moment, that we may have a glimpse of his character, and then disappearing until some skilful hand shall present his portrait in an elevated place among his contemporaries. The life of BISHOP ASBURY would certainly not be a barren theme to the theologian, the devout Christian, or the ecclesiastical historian.

Without stopping, therefore, on the present occasion, to inquire after the experience, the labour, the extensive travels, and the numerous privations of the second bishop of the Methodist Episcopal church,—but the *first* in labour and suffering—we must content ourselves with paying him this passing tribute of respect, hoping this chasm in our ministerial biography may be soon filled up by a workman that needeth not to be ashamed.

Our former number was closed with some remarks on the manner in which our church was organized, and of its taking an episcopal form of government. A late writer has seen fit to assail this part of our economy without ceremony; but in reading his work, we were ready to exclaim, *cui bono? What good is to be accomplished by all this?* Who is to be benefitted by all this spleen thus vented against the fathers of our church? What passion is to be subdued and what virtue promoted? Why thus labour, by far fetched probabilities, and bold conjectures, to fix on men of the fairest reputation, so justly renowned for their stern integrity

and persevering enterprise in the most sacred of all causes, the foulest blots.

Mr. M'Caine affects to doubt the truth of the assertion in our Discipline, that Mr. Wesley did "prefer an episcopal mode of church government," thereby impeaching the authors of that section with having published an untruth. Now whether the writers of this section in our Discipline, had an express authority to insert such a clause as being his sentiment, with a view to sanction their proceedings or not, we have Mr. Wesley's own words that *this was his sentiment*. In his Journal, under date of July 3, 1756, 16th vol. p. 26, of his works, he says, "As to my own judgment, I still believe 'the episcopal mode of church government to be scriptural and apostolical.' I mean, well agreeing with the practice and writings of the apostles." To be sure he says in the same paragraph, as well as in other places, that he does not believe it is *prescribed*, in Scripture, because he did not believe *any particular form* therein *prescribed*, as *essential* to the existence of a church. The same sentiment is expressed in his sermon on a "Catholic Spirit":—"I believe," says Mr. Wesley, "the episcopal form of church government to be scriptural and apostolical." Now we ask, if this was the settled conviction of his mind, how he could consistently recommend *any other* than the episcopal form to the societies in America? Taking therefore all the circumstances together, we defy Mr. M'Caine, or any one else, to prove that the first publishers of our Discipline have wronged the truth in the smallest degree, in saying that Mr. Wesley preferred the episcopal form of church government. So far from

this, until Mr. M'Caine can show that Mr. Wesley afterwards altered his opinion, the writers of the section in the Discipline, are fully borne out by the authority of Mr. Wesley's own words in the above extracts.

Another piece of dishonesty Mr. M'Caine thinks he has detected, is in the date of the address presented to Gen. Washington by Dr. Coke and bishop Asbury. This address appears to be dated May 19, 1789, but was, he says, presented in 1785. Now allowing that we were not able to account satisfactorily for this discrepancy, is it necessary to suppose that any one wilfully and deliberately committed a trespass upon the document, by altering its date, to answer some selfish purpose? For ourselves, we should sooner believe that a typographical error had been committed, than to charge such a disgraceful act upon such men as bishops Coke and Asbury. But happily for the character of these eminent men, we believe an easy solution of this difficulty may be found, without supposing, as Mr. M'Caine has done, that Dr. Coke, bishop Asbury, or any one else, was guilty of an act of forgery, by wilfully altering the date of this document.

In conversation with Dr. William Phoebus, who was a member of the conference at the time of these transactions, and whose voucher we have according to the best of his recollection, he observed that an address was prepared, and addressed to GENERAL Washington in 1785, before he was elected President of the United States; and that it was presented to him by Dr. Coke and bishop Asbury personally, with a copy of the Prayer Book before mentioned. It is this address that Mr. Drew alludes to in his life of Dr. Coke, and which found its way

into the public papers. At this time George Washington was not president of the United States; and he never was "president of the American congress," as Mr. Drew intimates,\* and which circumstance Mr. M'Caine lays hold of to criminate the authors of the address; and therefore the original address could never have been presented to him in that character; unless we absurdly suppose that Dr. Coke and bishop Asbury were so ignorant, though on the spot, as not to know his true station and by what title to designate him!

The address in question is dated New-York, May 19, 1789, and is addressed to the "*President of the United States.*" Now it seems utterly incredible that this should have been presented to the president of the United States 4 years before there was any such personage in existence! Mr. M'Caine says the date of this document *was altered*. *We deny the fact.* Let him prove it if he can. If he can detect the rogue he shall be rewarded.

As to what Mr. M'Caine has said respecting Mr. Wesley's having merely *appointed* Dr. Coke, it is a mere critical finesse, utterly unworthy of a grave writer. How did Mr Wesley *appoint* Dr. Coke as the superintendent of the Methodist societies in America? Was it simply by giving him verbal or written instructions to proceed on this business? No. But by the *solemn imposition of his hands and*

\* We apprehend this phraseology of Mr. Drew originated from his not attending to the official character which Washington sustained at different times; an oversight not uncommon among foreigners, when speaking of neighbouring nations. At the time Dr. Coke and bishop Asbury first addressed him, Washington was a private citizen, but generally designated by his revolutionary title, GENERAL WASHINGTON.

prayer, being assisted by other presbyters of the church of England; a ceremony constantly used in the consecration of ministers, when set apart for a particular work. Besides, in the instrument given to Dr. Coke by Mr. Wesley, the word *appoint* is not used at all, but he says, "Under the protection of Almighty God, and with a single eye to his glory, I have this day *set apart* as a superintendent, by the imposition of my hands and prayer, (being assisted by other ordained ministers,) Thomas Coke," &c. Certainly here is a consecration of the most formal and solemn kind, such, we believe, as is used in the consecration of the bishops of the Protestant Episcopal church. And that Mr. Wesley considered this act as investing Dr. Coke with fuller powers than what he possessed as a presbyter of the church of England, is manifest, not only from the act itself, but also from his saying in his letter which he sent to the societies here by Dr. Coke, and which is published in Moore's Life of Messrs. John and Charles Wesley, that he had also appointed "Richard Whatcoat and Thomas Vasey, to act as *elders* among them." If Mr. Wesley meant no more by a *superintendent* than he did by an *elder*, why did he make this distinction? To the former he gave authority as far as he could give it, "to preside over the people of God," or to be "joint superintendents over our brethren in North America:" to the latter he gave authority to "baptise and administer the Lord's supper" only; as to preaching and the other ordinary duties of a preacher, they were authorized to attend to them before they were thus ordained. Now if their powers were *equal*, why did not Richard Whatcoat and Thomas Vasey, as-

sume the office of superintendents, as well as Dr. Coke and Mr. Asbury, after the consecration of the latter to that office by Dr. Coke?

On the whole, we think nothing can be plainer, than that Mr. Wesley did intend to invest a superintendent with a power, limited indeed to the duties assigned him, over an *elder*, and that he *ordained*, or consecrated and *appointed* Dr. Coke to that office; and that the latter, by virtue of his official authority, with the concurrence of Mr. Wesley's appointment, and the unanimous suffrages of the conference of preachers here, gave the same authority to Mr. Asbury. Thus, according to Mr. Wesley's direction, Thomas Coke and Francis Asbury were constituted "joint superintendents over their brethren in North America."

Now we would sooner believe in the carelessness of a printer in setting his type, or even an author in reading his proof sheet, than believe that such men as Dr. Thomas Coke and bishop Asbury, wilfully and deliberately falsified a public document, and to support their pretensions, inserted a falsehood in the Discipline of the church. Oh thou charity! First born of heaven, —where didst thou preside when the paper was blotted with such foul slander against the men whose characters will only come forth the brighter from the ordeal of this gratuitous criticism? Didst thou for a moment, offended at the affront about to be offered to thy favourites, leave the author to the predominance of infatuated zeal! How changed is the author of the "History and Mystery of Methodist Episcopacy," from what he was when he heard read, approved, and recommended for publication at the Methodist Book Room, the "Vindication of Methodist Epis-

copacy." He need not attempt to deny this fact, because it stands attested by his own signature, as secretary of the Book Committee. This is not mentioned with a view to criminate him. Any man may honestly change his opinion. It is only mentioned to show that *he may change* without any impeachment of his moral and religious character; and therefore may frankly acknowledge his error, for he who honestly changes his opinion, as Mr. M'Caine has done in the present instance, must have been under the influence of error, either before or after this change.

But allowing that he is now convinced, after time for farther study and reflection, that Methodist Episcopacy is an unscriptural assumption, might he not have stated his convictions, and urged his objections against the system, without impugning the motives of its founders, and impeaching their honesty and veracity? These accusations we consider altogether uncalled for from the nature of the question, and might therefore have been dispensed with, even allowing the grounds taken by these eminent men of God to have been untenable. Why then did the author of the pamphlet before us commence such an unprovoked attack upon characters? Did he imagine that he was ferreting out a set of secret assassins, who, actuated by motives of intrigue and imposture, lurked in the dark, and to avoid detection skulked about from one den to another, and when overtaken by this keen scented pursuer, resorted to equivocation and hypocrisy, and finally convicted of laying their hands upon documentary testimony, effacing and altering it to make it speak a language different from what was intended. Surely this is strange work! We

trust this attempt to tarnish the glories of these apostolic men, "whose praise is in all the churches," will meet with its merited chastisement from some of our fathers in the church, who remember "the former days," and who feel for the honour of that church which they were instrumental in building up and strengthening. At present we have neither time nor room to enter into a critical investigation of this subject; but we intend, unless some one shall do it satisfactorily before our time will permit, at some future hour, to examine the pretensions of that anomalous production.\*

We however do insist, that the circumstance of Mr. Wesley's providing in the Prayer book which he prepared for the Methodists in America, for the consecration of three orders in the ministry—still understanding the word *order* as before defined—proves most incontrovertibly that he did intend, because "he preferred it, to establish the episcopal mode of church government." The service for the consecration of a superintendent and his duties, are both different from that of an elder or a deacon; and according to the usages in our church, which usages have grown out of its organization, an *elder* dare not assume the duties which belong exclusively to a *superintendent* or *bishop*; for we care not a single straw by what name this church officer is distinguished.

Let it be noted also in this place, that the question is not as it *now* presents itself, whether Mr. Wesley did right or wrong in establishing an episcopal officer over a presbyter in this country; nor whether his powers made him competent to

\* Since writing the above, we understand a friend has undertaken this task, and we wish him a successful issue.

such a peculiar work; though we think the whole proceeding may be vindicated on gospel principles; but it is simply whether Dr. Coke and Mr. Asbury exceeded the powers with which Mr. Wesley intended to invest them. That he did not design that they should be called *bishops*, we admit; but this admission by no means alters the position we have taken in relation to this subject, as the mere *name* does not alter the *nature* of the office a man holds. What man in his sober senses would affirm that the president of the United States would be either less or more the supreme executive officer of the union, by being called "chief ruler," "head man," "liberator," "supreme director," or "first governor," provided his powers were defined, limited, and his duties prescribed the same as they now are? Surely it is worse than trifling to contend about the mere assumption of a name. Had Mr. McCaine called his book "An exposure of the hypocrisy and chicanery of Thomas Coke, LL. D., and Francis Asbury, bishop of the Methodist Episcopal church," instead of "The history and mystery of Methodist Episcopacy," while it contained the same statements, the same insinuations, &c, would any man, having the least grain of common sense, contend that such a title must necessarily alter the nature or contents of the book.

Neither is the present inquiry whether such an officer as we denominate bishop, is *essential* to the existence of a gospel church, and to the validity of its ordinances. For ourselves, we declare frankly that it is our opinion—and we have not formed that opinion upon slight grounds—that it is not. We believe, as we before stated, that it may or may not be, as the church

shall dictate. We know of no Scripture nor of any usage of the primitive church which says it *shall be*; neither do we know of any such authority which says it *shall not be*. Neither are we singular in this opinion. It was the opinion of Mr. Wesley, is that of Dr. Clarke, and we believe also of our own preachers generally; at any rate, it is certain that our discipline provides, that in case the office of a bishop be vacated by death, the general conference may elect an elder to supply his place, who may be consecrated to the episcopal office by a body of elders. At the same time, however, that our church does not subscribe to the *essentiality* of this order of ministers, it certainly recognises it as superior to, and different from the office of elder, when created and consecrated. Thus much we have thought it right to say on this subject, lest our silence might be construed into an acknowledgment of the strength of our adversary's cause.

The sentiments we have now expressed are in perfect conformity to the principle assumed at the commencement of our last number, namely, that the *circumstantial* or *unessential* parts of Methodism may vary, without affecting in the smallest degree, its *vital principles*. But even this most evident truth must have its limitation. No system, no church, called Christian, has a right to incorporate among its circumstantial or non-essentials, any thing plainly prohibited by the word of God. Where, however, a thing is *not prohibited*, nor *clearly prescribed as a duty*, it may be or may not be, as circumstances shall dictate. But even in all these things the "wisdom coming from above" "is profitable to direct." A sound discretion, sanctified and

directed by Christian experience and principle, should preside in every council that would dictate any thing relating to church order and discipline.

Though our episcopacy may not be essential to the existence and spread of Methodism or pure Christianity, yet we believe, while prudently managed, kept within the limits of Christian prudence, not overcharged with high prerogative, nor crippled by paring it down to a mere nominal distinction, it may be of great use in giving an energetic diffusion to gospel truth and light. We shall, however, dismiss this part of our subject, on which we have already dwelt much longer than we intended, by simply remarking that what may be lawful and expedient under one circumstance, may not be so under another and different circumstance. A father may do what a brother must not. A general may command by virtue of his office, while an unquestionable authority has said, "the servant of God must not strive, but be gentle towards all men." Even Timothy was exhorted "not to rebuke an elder, but before two or three witnesses," not before the whole church, nor the whole body of ministers, his brethren, much less before the world. An elder, however, that is degraded, perhaps merely because some *narrow minded bigot* has a personal pique at him, it is possible because he possesses enviable qualities, is rebuked in a way the most effectually to destroy his usefulness for ever. And we do hope, for the honour of our church, that the hand of persecution will never be lifted against a brother for expressing his opinion, unless that opinion be flatly contradicted by the word of God; and even in that case much forbearance should precede an act of severity.

Under the second head of the discourse before us, the author glances at the state of Methodism in Europe, and of the fears which were entertained for its prosperity on the death of its founder, Mr. John Wesley, and of the use his sons in the gospel made of the sacred deposit committed to their trust. In the present regulations existing among our brethren in Europe, we may perceive an exemplification of the proposition we are endeavouring to sustain. The same great doctrines of the gospel are maintained by the Methodist conferences on both sides of the Atlantic, while they differ much in respect to some of their interior regulations, and the exterior features of church polity. In England, the Methodists have no bishops, no presiding elders, no ordination by the imposition of hands; while in this country we have all these. In England they have their district conferences, under the superintendance of the chairman of the district, and their general conference assemble every year; while in this country we have our annual conferences (each of which includes more or less of presiding elders' districts,) under the superintendance of a bishop or bishops. Yet these and other shades of difference which might be mentioned, destroy not the essential principles of Methodism, nor for a moment interrupt the harmony of church fellowship.

To these particulars Mr. Garrettson refers in the following remarks:—

"It was predicted in England, that after the death of Mr. Wesley his people would divide and crumble away. This might have been the case without piety to support the Christian and ministerial character, wisdom in laying just and equal plans for the present and future generations of the church, and fidelity in the exercise or

execution of those just and wholesome regulations.

"The inquiry both in England and America was, who will be Mr. Wesley's successor? and on this subject various conjectures were formed.—Under God Wesley was the father of the people called Methodists, and if any man on earth could claim the power he exercised, he certainly was the only one. He had a deeply rooted piety, and an unshaken faith; which in the midst of his great prosperity, kept him at the feet of Jesus: and he had the wisdom to devise a plan of settlement on one hundred of the veteran ministers who were to stand in his place, after it should please the Lord to call his servant home; and that number were to be perpetuated as the Methodist conference; and he had the firmness to prosecute the excellent plan. It is a blessed thing to build with good materials on a sure foundation.

"We will now inquire into the use his European sons made of the treasure he bequeathed them in his last will and testament. Did they divide and crumble away, as was predicted? No: What did they do? They met as brethren on the floor of conference, with equal rights and power, except the deference which age and merit called for. A president or chairman, and a secretary were elected, and they began their business like a band of brothers.

"In looking over the minutes of their conference, I was pleased to see that there have been very few re-elected to the chair; and not more than one instance of the same person being re-elected more than thrice, in the course of more than 30 years. I saw, or at least I thought I saw, that they were brethren not aspiring after the upper seat, and that they were not at a loss for suitable men to fill that high office.

"It may not be necessary for me, in this discourse, to give a particular account of the government formed by our transatlantic brethren, since the death of our venerable founder, as ample information on that subject can be had from Crowther's Portraiture of Methodism, and the Minutes of the English conferences. However, suffice it for me to say, that it appears evident that they have laid their plans in wisdom and piety, and have been

going on ever since his death with increasing prosperity, in spreading the conquests of the gospel, and gathering many precious sheaves to the garner of God.

"I bless God for an impartial and strong attachment to the cause of religion on both shores of the Atlantic; for we are one in sentiment and design; and it has been my sincere desire, that we should be so closely united, as to have a change of ministers, as I supposed the advantage would be reciprocal. We are not only one in religion, but we are also one in language; and I doubt not but that our heavenly Father designs still to carry on a great work through our instrumentality. Europe, Asia, Africa, America, and the isles of the sea, are before the harbingers of grace. Oh that there may be a blessed union in gathering in the great harvest of our Lord.

"Our charge in America is very great: we have seventeen annual conferences, and a delegated general conference once in four years: we have in connection six or seven thousand ministers and preachers, local and itinerant, and nearly four hundred thousand in membership. To preserve such a body in union and spiritual prosperity will require all the graces and gifts which we can possibly attain, and we need more than human wisdom. If we want to have the pleasure of gathering millions of sheaves to the garner of God, in the present, and in future generations, our plans must be laid in wisdom and piety, which will centre in union and prosperity. We have been gathered into church fellowship from associations of various descriptions of people, who all possessed their own modes, sentiments and prejudices; but these should be tested by the sacred truths of God's word, to which they should implicitly yield.

"With regard to the usages of the church, St. Paul has given us most excellent directions. 'Whereunto ye have already attained, let us walk by the same rule, let us mind the same thing.' It is necessary that a church should have standards or way marks, and that we should in this way transmit our doctrines and usages to the generations following. It appears to me, that if an attempt were made to remove or alter any of them, there would be an immediate whisper

"Stop! put off your shoes, you are on holy ground."

Since the death of Mr. Wesley, and the organization of the Methodist Episcopal church, how many things have been appended to the system, and that too, without either impairing its beauty or diminishing its strength. The missionary society, tract society, and Sunday school union, are branches now flourishing and fruitful, of the original stock. Will any one say that we have departed from our original doctrines, or contravened any of our constitutional principles, by the addition of these auxiliary aids to the spread of the gospel? These, so far from deteriorating any of the vital principles of Methodism, are continually imparting new life and vigour to them, and daily contributing to expand them by giving them a wider circulation, and opening new channels in which they may continue to flow.

Many who talk so loudly of Wesleyan Methodism, do it, we much fear, with as little veneration for its original principles, as heretics and intidels do, who appeal to the Scriptures for support while their principal object is to undermine them at a stroke. It is well known to those who are at all acquainted with our history, that Mr. Wesley was led on step by step, in his successful career of doing good, adopting such means for the accomplishment of his leading object, as Providence seemed to present to him; and by so doing he was continually enlarging the sphere of his usefulness. Acting on this same principle, his sons in the gospel have followed on in the same track, taking hold of every help which God in his adorable providence puts within their reach, not disdaining its aid because it was new, nor yet confiding in it as if it

were the principal thing, but viewing it as an auxiliary to help forward the great work in which they were engaged.

Now we challenge our opponents to show, that any one cardinal doctrine has been altered by any of these means; that any one of the primary principles of Methodism, as taught by John Wesley, has been sacrificed; that the grand object of all these labours has been lost sight of, by the introduction of any one of these plans, means, regulations, or whatever else you may please to call them. So far from this, they have been held by a tenacity which some have construed into bigotry, and defended and propagated with a zeal which others, and not a few, have branded with enthusiasm. And were we not fearful of being charged with too great a partiality for our own peculiar views, modes of thinking, and plans of operation, we would say, that such is the strength, the beauty, and the compactness of this spiritual building, that we may bid defiance to its enemies to undermine its foundation, or in any effectual way to mar its beauty, because we think "its builder and maker is God," and that it is "built upon the sure foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone."

Let then, the friends of the cause move onward in the strength of Jehovah. Let them fearlessly adopt every means sanctioned by the precepts of Christ, for the advancement of his kingdom. Let them not be frowned down by the haughty contemners of church order, nor laughed out of countenance by those who have placed themselves in the "seat of the scornful," nor yet frightened from their post by the threats of those

who have exchanged the weapons which they now fight “for the mastery” in a cause less defensible. with which they formerly so successfully fought “the world, the flesh, and the devil,” for those with

(To be continued.)

EXTRACT FROM AN OBSERVER OF MANKIND.

WHEN you hear a man vilifying his neighbours, beware of contracting an *intimacy* with him. Trust not yourself in the hands of a *secret teller*.

He that complains the most loudly of his *rulers* is generally the *greatest tyrant* himself.

He that abuses his *friends*, surmises *evil of good men*, and *slanders* the *innocent*, if he be a husband, will *secretly abuse* his wife and children; and were his character known *abroad*, as well as it is at *home*, his influence would harm no one.

He that often threatens you with law, has little to gain, and were he to gain that little, it would be of no use to him.

An *angry* countenance, a *haughty* demeanour, and a *boisterous* tongue, are substitutes for real goodness, and are greater curses to the possessor than to any one else.

An assumed *meekness* of deportment, and *softness* of communication, are generally a covering for *cunning* and *hypocrisy*. When therefore you find a man affecting much softness of manners, and changing the natural tone of his voice, to win upon your sympathy, take for granted that he designs to take an advantage of your weak side, and beware of him.

An honest heart needs none of these artifices,

ANCIENT RIGHTS OF PRIMOGENITURE.

AMONG the ancient Hebrews, the first born was an object of special affection. In case a man married a widow, who by a previous marriage had become the mother of children, the first born as respected the second husband was the child that was eldest by the second marriage. Before the time of Moses, the father might, if he chose, transfer the right of primogeniture to a younger child; but the practice occasioned much contention. Gen. xxv, 31, 32, and a law was enacted overruling it, Deut. xxi, 15–17.

The first born inherited peculiar rights and privileges.

1. He received a double portion of the estate. Jacob, in the case of Reuben, his first born, bestowed

his additional portion upon Joseph, by adopting his two sons, Gen. xlvi, 5–8; Deut. xxi, 17. This was done as a reprimand, and a punishment of his incestuous conduct; Gen. xxxv, 22; but Reuben, notwithstanding, was enrolled as the first born in the genealogical register, 1 Chron. v, 1.

2. The first born was the priest of the whole family. The honour of exercising the priesthood was transferred by the command of God, communicated through Moses, from the tribe of Reuben to whom it belonged by right of primogeniture, to that of Levi, Num. iii, 12–18, viii, 18. In consequence of this fact, that God had taken the Levites from among the children of Israel, instead of all the

first born, to serve him as priests, the first born of the other tribes were to be redeemed, at a valuation made by the priest, not exceeding five shekels, from serving God in that capacity, Num. xviii, 15, 16; Luke ii, 22, &c.

3. The first born enjoyed an authority over those who were younger, similar to that which was possessed by a father; Gen. xxv, 23, &c.; 2 Chron. xxi, 3; Gen. xxvii, 29; Exod. xii, 29; which was transferred, in the case of Reuben, to Judah, by Jacob their father, Gen. xlvi, 8-10. The tribe of Judah, accordingly, even before it gave kings to the Hebrews, was

every where distinguished from the other tribes. In consequence of the authority which was thus attached to the first born, he was also made the successor in the kingdom.—There was an exception to this in the case of Solomon, who though a younger brother, was made his successor by David, at the special appointment of God. It is very easy to see, in view of these facts, how the word first born came to express sometimes a great, and sometimes the highest dignity,— Isa. xiv, 30; Psa. lxxxix, 27; Rom. viii, 29; Col. i, 15; Heb. xii, 23; Rev. i, 5; Job xviii, 13. *Jahn's Biblical Archaeology, by Upton.*

*From the Wesleyan Methodist Magazine.*

#### NATIVES OF NEW HOLLAND.

[In the year 1818, Captain Philip P. King, R. N., entered upon the survey of the intertropical and western coasts of Australia, under the direction of the lords of the Admiralty. He completed that service in 1822, when he returned to England. From the "Narrative" of his discoveries, in two volumes 8vo, just published, we copy the following curious account of an interview with the natives, on the south west coast of New Holland.]

Having at a former visit refitted at Oyster Harbour, I wished, Dec. 24th, 1821, to try Princess Royal Harbour; but as I was both unacquainted with its entrance, as well as its convenience for our purposes, excepting from Captain Flinders's account, I hoisted the boat out early in the morning, to make the necessary examination before the sea breeze commenced. While the boat was preparing, a distant shouting was heard; and upon our looking attentively towards the entrance, several Indians were seen sitting on the rocks, on the north head, hallooing and waving to us;

but no farther notice than a return to their call was taken until after breakfast, when we pulled towards them in the whale boat. As we drew near the shore, they came down to receive us, and appeared from their gestures, to invite our landing; but in this they were disappointed; for after a little vociferation and gesture on both sides, we pulled into the harbour, while they walked along the beach abreast the boat. As the motions of every one of them were attentively watched, it was evident they were not armed: each wore a kangaroo skin cloak over his left shoulder, that covered the back and breast, but left the right arm exposed. Upon reaching the spot which captain Flinders occupied in the Investigator, I found that the brig could not anchor near enough to the shore to carry on our operations without being impeded by the natives, even though they should be amicably disposed. Our plan was therefore altered; and as the

anchorage formerly occupied in the entrance to Oyster Harbour would be, on all accounts, more convenient for our purposes, I determined upon going thither.

By this time, the natives had reached that part of the beach where the boat was lying, and were wading through the water towards us ; but, as we had no wish at present to communicate with them, for fear that, by refusing any thing we had in the boat, for which their importunity would be very great, a quarrel might be occasioned, we pulled off into deeper water, where we remained for five minutes parleying with them, during which, they plainly expressed their disappointment and mortification, at our want of confidence. Upon making signs for fresh water, which they instantly understood, they called out to us, “ *Ba-doo-ba-doo* ;” and pointed to a part of the bay where captain Flinders has marked a rivulet. *Ba-doo*, in the Port Jackson language, means water ; it was therefore thought probable that they must have obtained it from some late visitors ; and in this opinion we were confirmed.

Upon our return towards the entrance, the natives walked upon the beach, abreast the boat, and kept with her, until we pulled out of the entrance, when they resumed their former station upon the rocks, and we returned on board.

Upon reaching the brig, the anchor was weighed, and with a fresh sea breeze from the south east we soon reached Oyster Harbour ; but in crossing the bar, the vessel took the ground, in eleven and a half feet water, and it was some time before we succeeded in heaving her over, and reaching the anchorage we had occupied at our last visit. While warping in, the na-

tives, who had followed the vessel along the sandy beach that separates the two harbours, were amusing themselves near us, in striking fish with a single barbed spear, in which sport they appeared to be tolerably successful. As soon as we passed the bar, three other natives made their appearance on the east side, who, upon the boat going to that shore to lay out the kedges, took their seats in it as unceremoniously as a passenger would in a ferry boat ; and upon its returning to the brig, came on board, and remained with us all the afternoon, much amused with every thing they saw, and totally free from timidity or distrust. Each of our visitors was covered with a mantle of kangaroo skin ; but these were laid aside upon their being clothed with other garments, with the novelty of which they appeared greatly diverted. The natives on the opposite shore, seeing that their companions were admitted, were loudly vociferous in their request to be sent for also ; but, unfortunately for them, it was the lee shore, so that no boat went near them ; and as we did not wish to be impeded by having so many on the deck at one time, their request was not acceded to, and by degrees they separated, and retired in different directions.

As soon as the brig was secured, two of our visitors went ashore, evidently charged with some message from the other native ; but as he voluntarily remained on board, nothing hostile was suspected : we therefore landed, and dug a hole about three feet deep, among the grass, about two yards above the highest tide mark, for water.

After an absence of an hour, our two friends returned ; when it appeared that they had been at their toilet ; for their noses and faces had

evidently been smeared over with red ochre, which they pointed out to us as a great ornament ; affording another proof that vanity is inherent in human nature, and not merely the consequence of civilization. They had, however, put off the garments with which we had clothed them, and resumed their mantles.

Each brought a lighted fire stick in his hand, intending, as we supposed, to make a fire, and pass the night near the vessel, in order to watch our intentions and movements.

On returning on board, we desired the native who had remained behind to go ashore to his companions ; but it was with great reluctance that he was persuaded to leave us. While on board, our people had fed him plentifully with biscuit, yams, pudding, tea, and grog, of which he ate and drank as if he was half famished ; and after being crammed with this strange mixture, and very patiently submitting his beard to the operation of shaving, he was clothed in a shirt and a pair of trowsers, and named Jack, by which title he was afterwards always called, and to which he readily answered. As soon as he reached the shore, his companions came to meet him, to hear an account of what had transpired during their absence, as well as to examine his new habiliments, which, as may be conceived, had effected a very considerable alteration in his appearance ; and at the same time that the change created much admiration on the part of his companions, it raised him very considerably in his own estimation. It was, however, a substitution that did not improve his appearance ; he cut but a very sorry figure in his checkered shirt and tarry trowsers, when standing among his com-

panions, with their long beards, and kangaroo skin mantles thrown carelessly over their shoulders.

Upon being accosted by his companions, Jack was either sullen with them, or angry with us for sending him on shore : for without deigning to reply to their questions, he separated himself from them ; and after watching us in silence for some time, walked quietly and slowly away, followed at a distance by his friends, who were lost in wonder at what could have happened to their sulky companion.

At daylight on the following morning, the natives had again collected on both sides, and upon the jolly boat's landing the people to examine the wells, Jack, having quite recovered his good humour, got into the boat and came on board. The natives on the opposite side, were vociferous to visit us, and were holding long conversations with Jack, who explained every thing to them in a song ; to which they would frequently exclaim in full chorus, the words, "*Cai, cai, cai, cai, caigh* ;" which they always repeated when any thing was shown that excited their surprise. Finding that we had no intention of sending a boat for them, they amused themselves in fishing. Two of them were watching a small seal that, having been left by the tide on the bank, was endeavouring to waddle towards the deep water : at last, one of the natives, fixing his spear in his throwing stick, advanced very cautiously, and, when within ten or twelve yards, lanced it, and pierced the animal through the neck ; when the other instantly ran up, and stuck his spear into it also ; and then beating it about the head with a small hammer, very soon despatched it.

This event collected the whole

tribe to the spot ; who assisted in landing their prize, and washing the sand off the body : they then carried the animal to their fire at the edge of the grass, and began to devour it even before it was dead. Curiosity induced Mr. Cunningham and myself to view this barbarous feast, and we landed about ten minutes after it had commenced. The moment the boat touched the sand, the natives, springing up, and throwing their spears away into the bushes, ran down towards us ; and, before we could land, had all seated themselves in the boat, ready to go on board ; but they were obliged to wait while we landed to witness their savage repast. On going to the place, we found an old man seated over the remains of the carcass, two thirds of which had already disappeared ; he was holding a long strip of the raw flesh in his left hand, and tearing it off the body with a sort of knife ; a boy was also feasting with him ; and both were too intent upon their breakfast to notice us, or to be in the least disconcerted at our looking on. We, however, were very soon satisfied, and walked away perfectly disgusted with the sight of so horrible a repast, and the intolerable stench occasioned by the effluvia that arose from the dying animal, combined with that of the bodies of the natives, who had daubed themselves from head to foot, with a pigment made of a red ochreous earth, mixed up with seal oil.

We then conveyed the natives, who had been waiting with great patience in the boat for our return, to the vessel, and permitted them to go on board. While they remained with us, Mr. Baskerville took a man from each mess to the oyster bank : here he was joined by an Indian carrying some spears

and a throwing stick ; but on Mr. Baskerville's calling for a musket that was in the boat, (to the use of which they were not strangers,) he laid aside his spears, which probably were only carried for the purpose of striking fish, and assisted our people in collecting the oysters. As soon as they had procured a sufficient quantity, they returned on board, when, as it was breakfast time, our visitors were sent on shore, highly pleased with their reception, and with the biscuit and pudding which the people had given them to eat. They were very attentive to the mixture of a pudding, and a few small dumplings were made and given to them ; which they put on the bars of the fire place ; but, being too impatient to wait till they were baked, ate them in a doughy state with much relish.

Three new faces appeared on the east side, who were brought on board after breakfast, and permitted to remain until dinner time : one of them, an old man, was very attentive to the sail maker's cutting out a boat's sail, and at his request, was presented with all the strips that were of no use. When it was completed, a small piece of canvass was missing ; upon which the old man, being suspected of having secreted it, was slightly examined ; but nothing was found upon him : after this, while the people were looking about the deck, the old rogue assisted in the search, and appeared quite anxious to find it ; he, however, very soon walked away towards another part of the deck, and interested himself in other things. This conduct appeared so suspicious, that I sent the sail maker to examine the old man more closely, when the lost piece was found concealed under his left arm, which was covered by the cloak

he wore of kangaroo skin. This circumstance afforded me a good opportunity of showing them our displeasure at so flagrant a breach of the confidence we had reposed in them; I therefore went up to him, and, assuming as ferocious a look as I could, shook him violently by the shoulders. At first he laughed; but afterwards, when he found I was in earnest, became much alarmed: upon which, his two companions, who were both boys, wanted to go on shore; this, however, was not permitted until I had made peace with the old man, and put them all in good humour by feeding them heartily upon biscuit. The two boys were soon satisfied; but the old man appeared ashamed, and conscious of his guilt; and although he was frequently afterwards with us, yet he always hung down his head, and sneaked into the back ground.

During the day, the people were employed about the rigging; and in the evening before sun set, the natives were again admitted on board for half an hour. In the afternoon Mr. Montgomery went to Green Island, and shot a few parakeets and water birds, some of which he gave to the natives, after explaining how they had been killed, which of course produced great applause.

The next day was employed in wooding and watering, in which the natives, particularly our friend Jack, assisted. We had this day twenty-one natives about us, and among them were five strangers. They were not permitted to come on board until four o'clock in the afternoon, excepting Jack, who was privileged to come and go as he liked; which, since it did not appear to create any jealousy among his companions, enabled us to detain him as a hostage for Mr. Cun-

ningham's safety, who was busily engaged in adding to his botanical collections from the country in the vicinity of the vessel. In the evening, Jack climbed the rigging as high as the top mast head, much to the amusement of his companions.

Our watering continued to proceed without molestation from the natives, the number of whom had increased to twenty-nine; besides some whom we had before seen, that were now absent. During the afternoon of the 28th, the wind freshened from the south west, and blew so strong as to cause a considerable swell where we were lying; but towards sun set the breeze moderated, and the natives were again admitted on board: there were, however, only eleven; for the rest, having worn out their patience, had walked away.

They were now quite tractable, and never persisted in doing any thing against our wishes. The words "by and by" were so often used by us in answer to their *caw-wah*, or "come here," that their meaning was perfectly understood, and always satisfied the natives, since we made it a strict rule never to disappoint them of any thing that was promised,—an attention to which is of the utmost importance in communicating with savages. Every evening that they visited us, they received something; but as a biscuit was the most valuable present that could be made, each native was always presented with one upon his leaving the vessel. During the day, they were busily occupied in manufacturing spears, knives, and hammers, for the evening's barter; and when they came in the morning, they generally brought a large collection, which their wives had probably made in their absence.

On the 29th, we had completed our holds with wood and water, and prepared to leave the harbour. In the evening we were visited by twenty-four natives, among whom was our friend Jack. When they found us preparing to go away, they expressed great sorrow at our departure, particularly Jack, who was more than usually entertaining; but kept, as he always did, at a distance from his companions, and treated them with the greatest disdain. When the time came to send them on shore, he endeavoured to avoid accompanying them, and, as usual, was the last to go into the boat; instead, however, of following them, he went into a boat at the opposite side of the brig, that was preparing to go for a load of water, evidently expecting to be allowed to return in her.

This friendly Indian had become a great favourite with us all, and was allowed to visit us whenever he chose, and to do as he pleased; he always wore the shirt that had been given to him on the first day, and endeavoured to imitate every thing that our people were employed upon; particularly the carpenter and the sail maker at their work: he was the only native who did not manufacture spears for barter; for he was evidently convinced of the superiority of our weapons, and laughed heartily whenever a bad and carelessly made spear was offered to us for sale: for the natives, finding that we took every thing, were not very particular in the form or manufacture of the articles they brought to us. He was certainly the most intelligent native of the whole tribe, and if we had remained longer, would have afforded us much information of this part of the country; for we were becoming more and more intelligi-

ble to each other every day: he frequently accompanied Mr. Cunningham in his walks, and not only assisted him in carrying his plants, but occasionally added to the specimens he was collecting.

The next morning, the 30th, the anchors were weighed, and the warps laid out; but from various delays, we did not reach a birth sufficiently near the bar to make sail from, until the water had fallen too much to allow our passing it: the brig was therefore moored in the stream of the tide.

At eight o'clock, the natives came down as usual, and were much disappointed at finding the brig moved from her former place. After the vessel was secured, the launch and jolly boat were sent to the watering place in the outer bay, where the eastern party were assembled with a bundle of spears, throwing sticks, and knives, for barter. Upon the return of the boats, our friend Jack came on board, and appeared altogether so attached to us, that some thoughts were entertained of taking him on our voyage up the west coast, if he were inclined to go. As he did not want for intelligence, there was not much difficulty in making him understand by signs, that he might go with us; to which he appeared to assent without hesitation; but that it might be satisfactorily ascertained whether he really wished to go, it was intimated to him, that he might tell his companions of this new arrangement. Mr. Bedwell accordingly took him on shore, and purchased all the spears the natives had brought down, that, in case they should feel angry at his leaving them, they might have no weapons to do any mischief with.

When Jack landed, he instantly informed his companions of his in-

tended departure ; and pointed to the sea, to show whither he was going ; but his friends received the intelligence with the most careless indifference, their attention being entirely engrossed with the barter that was going on. After the spears were purchased, Mr. Bedwell got into the boat, followed by Jack, who seated himself in his place, with apparent satisfaction.

While Mr. Bedwell was purchasing the spears and other weapons, Jack brought him a throw stick that he had previously concealed behind a bush, and sold it to him for a biscuit ; but after he had embarked, and the boat was leaving the shore, he threw it among his companions ; thereby affording us the most satisfactory proof of the sincerity of his intentions.

About an hour after he had returned, and I had determined upon

taking him, the breeze freshened and raised a short swell, which causing a slight motion, affected our friend's head so much, that he came to me, and, touching his tongue, and pointing to the shore, intimated his wish to speak to the natives. He was, therefore, immediately landed, and Mr. Baskerville, after purchasing some spears, and waiting a few minutes, prepared to return on board : upon getting into the boat, he looked at our volunteer ; but Jack, having had a taste of sea sickness, shook his head, and hung back ; he was therefore left on shore. Upon the boat's leaving the beach, the natives dispersed for the night ; but Jack, as usual, was perceived to separate himself from his companions, and to walk away without exchanging a word with them.

(To be concluded in our next.)

## RELIGIOUS AND MISSIONARY INTELLIGENCE.

*For the Methodist Magazine.*

### SHORT SKETCHES OF REVIVALS OF RELIGION AMONG THE METHODISTS IN THE WESTERN COUNTRY, WITH REFLECTIONS ON THE WESTERN COUNTRY GENERALLY.

(Continued from page 312.)

No. 16.

'Tis revelation satisfies all doubts,  
Explains all mysteries except her own,  
And so illuminates the path of life.  
*Couper.*

WE will pass on to another epoch with Doctor Hinde and his family. In 1803, bishop Asbury called to see his old countryman the doctor, and has frequently made mention of him in his Journal, and very humorously refers to his very singular case in the attempt to *blister* his wife, observing that he *blistered* his own heart. The doctor's youngest daughter was then gay, thoughtless, and fashionable ; (all his children now alive, six in number, belong to society, except his elder son ;\*) this daughter was also the young-

est child, then about entering her fifteenth year. From some cause or other, the venerable old bishop appeared to be much exercised in mind on her account. He tarried with his old salt water friend and countryman, as he called him, several days, and left no opportunity unimproved in conversing with Martha, on the subject of religion. Having been so long accustomed to religious conversation, it did not appear at first to make a very deep impression upon her mind ; at length the old bishop related to her a singular case of a young lady whom he conversed with in the upper part of the state of Maryland. He stated, that he had repeatedly exhorted her to get

\* Poor John long stoutly it out, though friendly to religion : a letter, since this was written, came to hand, expressing strong de-

sires now to seek for God, and to tread in the footsteps of his pious old parents !

religion, and the last time that he was at the house, but one, and that was when on his last round, he took his final leave of the young lady, stating to her, that it was very highly probable, that the next time he came there, she would be in a world of spirits; and therefore it was highly necessary for her to prepare to meet her God! And so it turned out, the next time he came she was no more! and probably, continued the bishop, this may be the case with you! and added, that if she would not be admonished in any other way, raising his withered hand to his hoary locks, remarked, my dear child, let these gray locks admonish you of the truth of what I have told you! He said no more; I can only appeal to those who knew the bishop, to realize the force of those laconic remarks; at the time of making them, to look upon that venerable old man, whose head was silvered over with hoary hairs, a countenance beaming with divine light, and his cheeks furrowed by sufferings of forty or fifty winters and summers, in "going about," like his gracious Master, "doing good;" and see him with his withered hand, appealing to his own age and experience for the truth of these remarks! truly this was an affecting spectacle. This remark pierc'd Martha to the heart. For several days after the bishop had left the house, she thought that she could see him; and the impression was so strong upon her mind, that the old bishop, in the attitude of shaking his hoary locks, was constantly presented to her view. She sought the Lord with her whole heart, and became one of the most distinguished examples of vital piety of all the young converts of her day. Among saints and sinners her name is yet mentioned by those that knew her, with veneration and respect. She died at her younger brother's, while with her two old parents, in Chillicothe, Ohio, April 2, 1811. Such a pattern of piety, and such a triumphant death, are seldom seen or witnessed by the most favoured sons and daughters of men.

THEOPHILUS ARMINIUS.  
Newport, Ky. Feb. 10, 1827.

I hope it will be acceptable, if I give a brief account of the triumphant death, and a copy of the last letter, written by this pious young lady.

Martha Harrison Hinde was born May 21, 1787. She embraced religion, through the instrumentality of bishop Asbury's admonitions, in 1803. She was of a slender and delicate constitution, possessed a clear and sound understanding, and had received a good education; was an example of piety to all around her; being the youngest, was devoted to, and the constant companion, of her aged parents. All the other children having entered the married state, she alone remained single. Martha, with her young companion, Miss Anne Martin,\* (daughter of the celebrated major Thomas Martin, brother of major John Martin, whose conversion we have related,) obtained the witness of the Spirit about the same time, the difference could not be told, at Metheny's meeting house, in Bourbon county. Martha became a zealous and active member of society; much engaged in prayer and praise, delighted in bringing sinners to God, and continued thus zealous and useful until taken by a pulmonary affection, in 1810. With her aged parents in November, 1810, she visited her younger brother, at Chillicothe. She suffered severely till the 2d of April, 1811. Her sister Mary, and brother in law, major Edmund Taylor, came to see her a little before her death. The delusive operations of the consumption are well known; at one time flattering, and again sinking the spirits. On the 1st day of April, at night,

\* This young lady married an officer in the army, but is now a widow: she and her friend Martha H., had been constant companions; many years after Martha's death, captain Bryson died Anne at one time, as she informed the writer, was thrown into great distress, and became delirious. She continued so some time. When in this situation, she was often calling on her deceased friend Martha. When she recovered, she came to herself, as though she was conversing with Martha, and felt as though she had found relief by her soothing conversation.—It was a singular case. Martha had told her young friend, that if she ever backslid, if kind heaven after her departure would permit such an act, that, as her guardian angel, thus she would faithfully inform her of it! The father of this young lady was a distinguished officer of the revolutionary war, and celebrated for feats of activity he did in the public service, in Newport. His brother, Major John Martin, was the distinguished convert, whose case I have mentioned.

Martha, with her brother, and those present, sung and repeated Mr. Cowper's beautiful hymn, suitable to her case,

"God moves in a mysterious way,  
His wonders to perform."

In the morning of the second of April, the first symptoms of her approaching dissolution began to appear. Although she appeared to be perfectly in her senses, she raised up herself in the bed, and inquired what two beautiful infants were those attending on her.\* Her brother, having left the house for a short time, under a singular impression that she would soon die, quickly returned, and found the neighbours running up into her bed chamber. Her father had prayed with her; the room soon became crowded, (Presbyterians, Seceders, and Methodists attended.) Her brother was now called on to pray. Martha was also sensibly impressed with a belief that her "departure was at hand." She agonized with the Lord for a short time; the power of darkness gave way, and she shouted "victory;" the company around looked very solemn; but her countenance beamed with joy, her eyes sparkled, and she began to speak; "I knew," said she, "that the Lord would bless me; yet, oh what a struggle I have had; but the Lord was sufficient, and he has indeed delivered me! The doctor then spoke to Martha, and said, "My dear child, if you now have any thing to say to these people, say on." Martha, struck with death, yet with sparkling eyes, looked around upon the people who had crowded into the room, and thus addressed them:

"My dear young friends,—Try to give up your hearts to the service of God; I want you all to get religion;

\* This indeed was a singular circumstance; but no less singular than what had before occurred some time previously to this in the family. Martha's elder brother had lost six children, in quick succession: with these prattling infants, Martha had been much delighted; and with the eldest of them the principal patron and instructress; their deaths were remarkable; two of them, that grappled with death, stretched out their little hands as if they saw those who had gone before, and called them by name. One of them invited its parents to come along with it, as if enraptured with spiritual visions! This circumstance heightened the scene at Martha's death. It was known to her friends then present with her.

you must embrace religion before you die, for without it you will be lost for ever. Oh let me exhort you, let me persuade you, to endeavour to seek the Lord! You can form no idea of the happiness,—oh! what happiness hath God in store for those that love and serve him." Though her voice was unusually strong, it here failed; she was only answered by sobs and showers of tears, by those around her bed; an old Seceder lady ran for her son, (a great opposer of vital piety, and of the Methodists,) to "run up quickly," and hear "a dying saint talk."<sup>†</sup>

Martha again in some degree recovered her strength. She again exhorted the young people to get religion. Many now cried aloud! She turned to her sister Taylor, and called upon all those present to pray for her; this she did three times; and her deep afflictions of mind for her sister appeared to be foreboding of some future event; that day six months, her amiable husband, (major E. Taylor, took his departure to another world! Another reason appeared to be, that her sister might take care of her aged parents;) "I wished to have seen my friends once more," said she, "but now I cannot do so; tell sister Nancy to get religion, and Mr. S. (her husband) that religion is not a fabled vision, nor a cunningly devised fable!" Martha called a young lady to her bed side. This amiable young lady had been a constant attendant on her during her late illness, (Miss Martha Finley) and exhorted her to get religion, and happily a lasting impression was made. Being asked by brother Sanford, for the satisfaction of those present, "Sister, do you feel an assurance of your acceptance with God?" Her eyes again sparkled with joy; "Oh yes," said she, "how can I doubt it! Oh, bless the Lord, I have had a hard struggle, but I knew that the Lord would bless me."

To her brother she said, on taking a final leave, "Be faithful to the grace given;" she spoke to each individually, and remarked, that it is "too late now to see my dear relatives in this world! I must go! Can you give me up?" (no one was able to answer.) She repeated it again. "Can you give me

<sup>†</sup> Among other great blessings that attended Martha's death, was the conversion and triumphal death of this old lady of the Seceder order.

"Up?" Her father answered, "Yes, my dear, we can give you up to the Lord." Her breath growing shorter, she uttered, "Farewell, my father! farewell, my mother!" and fell asleep in the arms of the blessed Jesus! On the day following, April 3d, Dr. Tiffin preached her funeral sermon from Rev. xiv, 13; and being interred in governor Worthington's burying ground, by the side of the doctor's first wife, her grave was strowed with evergreens and flowers by young ladies. Thus departed this young saint of God in the 22d year of her age.

The following is a copy of the last letter she wrote to a young friend:

*Chillicothe, Dec. 3, 1810.*

MY DEAR MELINDA,—I received your affectionate letter by cousin James Taylor, which gave me great satisfaction to find that you have not forgotten your promise, viz. that of reading the holy Scriptures. And I hope, my dear girl, that you will not only read, but pray continually that the Lord may enlighten your mind, and cause you to understand the word, apply it to your conscience, that you may see your real situation, and be constrained to cry out, what shall I do to be saved. When this is the case, you will then find a promise altogether suitable to your situation, which is to believe on the Lord Jesus Christ, and you shall be saved. Oh, my dear friend, there are so many precious promises in the word of God, that I hope, by reading them with attention, you will see so great a propriety in leading a religious life, that you will never suffer the fleeting pleasures of the world to allure and draw off your mind from your present, as well as your future and eternal happiness. You say, that you are convinced, that without repentance you will never enter into the kingdom of heaven. And what do you think it is, that has convinced you so far? why I will tell you what I think it is: I think it is the Spirit of God, sent into the world to convince all rational beings of sin, of righteousness, and of a judgment to come. And if you will follow the dictates of the Spirit, you will be led into all truth; but if you continue to resist the drawing of this Spirit, and continue to live in the practice of sin, alas! my dear girl, what will be the consequence!

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Remember our Lord says, "My Spirit shall not always strive with man;" we ought, therefore, to be very careful lest we should cause the blessed Spirit to leave us to ourselves, and no longer strive with us. What an awful situation would ours then be! But let me hope better things of my friend. Perhaps you may say, that I am very plain. *I am very plain*, but my situation as well as yours,\* requires that I should be so. It is probable this is the last letter that I shall be able to write \* \* \* \* \* My chills and fevers still continue to follow me up, and my cough is much worse than it was when I left Newport. I have thought that writing injured me, but when I read your few lines, I felt as if I would be willing to write so long as I was able to hold a pen in my fingers, provided what I could say would be of any service to you. Oh my dear Melinda, suffer me to persuade you to a determined resolution to seek religion in your youthful days, and I assure you, that you will never repent it, and if you seek aright, surely will obtain that blessing which you say you so much desire. OUR HEAVENLY FATHER desireth not the death of one, but that all should turn to him and live; and did not our blessed Saviour die the dreadful death of the cross that we might live? Ah! how many have, and are, enjoying the benefit of the same.

And is not that Jesus the same?†  
Confined not to time nor to place;  
To save man from ruin he came,  
And you may be saved by grace.  
Yes, all, if they seek it, may find  
The mercy he bought on the tree;  
To all he is loving and kind,  
And purchased a mansion for thee.

I have much to say, although my scrawl is pretty long, but I am not able. Give my love to my dear sisters and Mr. Taylor; they must excuse my not writing. Remember me affectionately to Mr. and Mrs. Mayo, and likewise to major Martin, Mr. Bryson and sister Anne, and Mr. and Mrs. Oldham.

And now, my dear friend, I must bid you adieu; when or where we

\* This young lady was also soon after taken with the consumption, and died with it.

† Whether this is original or not, I am unable to say. I am inclined to believe it to be her own composition.

## 414 Salem Mission.—Wyandot Mission—Upper Sandusky.

shall meet again, Heaven above knows; but should we never meet in time, let me entreat you, as if this were the last time I ever should address you, to endeavour to make the Scriptures the rule of your life, and of course you will forsake sin and the vain pleasures of the world, and live a life devoted to God; and if I should be so happy as to get to heaven, oh! with what joy would I look out for your arrival, and be ready to hail you on the banks of eternal deliverance, where sickness,

pain, and sorrow, never can come—but this theme is too deep for me; I must drop my pen, and once more bid you adieu, and remain

Your affectionate friend,  
MARTHA H. HINDE.

This was Martha's last letter; her correspondence was extensive. I found this copy handed about among her female friends. The account of her death was taken from my journal.  
THEOPHILUS.

### STATE OF THE MISSIONS UNDER DIRECTION OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

#### SALEM MISSION.

Extract of a letter from the Rev. Peter Cartwright, dated Fox River, June 15, 1827.

THERE are many and great difficulties to be encountered in introducing the gospel among the poor children of the forest. These difficulties present themselves very formidably in the Pottawattamie nation. They are extremely suspicious of the whites. They are remarkably superstitious, very proud, and given to all kinds of dissipation. But notwithstanding these and a thousand other embarrassing considerations, we hope the gospel will ultimately prevail. Our school still remains small, but the children learn very fast. There are also some recent signs of a work of grace in the hearts of one or two of the adult natives. If we had a religious interpreter, or if some of the old Indians were changed in heart, we think the work of God

would rapidly spread among this wretched people. The mission is still in debt, and such is our remote situation, that we have no ordinary means of relieving it. The mission family are all in health and pretty good spirits.

I would farther observe to the secretary of the missionary society, that I have had an interview with a Chipe-way chief, a venerable looking old man, who now resides at the Pottawattamie mission, and who expresses an anxious desire that his nation should have a missionary sent them. They reside on the northwest of lake Michigan. He says that the Ottaways and Chipeways are all anxious for a missionary, and will send all their children to school.

#### WYANDOT MISSION—UPPER SANDUSKY.

Extract from Judge Leib's Report to the Department of War.

ON Tuesday the 10th of November last, I left Detroit for Upper Sandusky, where I arrived on the 12th, and found this establishment in the most flourishing state. All was harmony, order, and regularity, under the superintending care of the Rev. Mr. Finley. Too much praise cannot be bestowed on this gentleman. His great good sense, his unaffected zeal in the reformation of the Indians, his gracious manners, and conciliating disposition, fit him in a peculiar manner, for the accomplishment of his purpose; and the fruits of his labours are every where visible: they are to be found in

every Indian and Indian habitation. By Indian habitation here is meant a good comfortable dwelling, built in the modern country style, with neat and well finished apartments, and furnished with chairs, tables, bedsteads, and beds, equal, at least, in all respects to the generality of whites around them. The Wyandots are a fine race, and I consider their civilization accomplished, and little short in their general improvement to an equal number of whites in our frontier settlements. They are charmingly situated in a most fruitful country. They hunt more for sport than sub-

sistence, for cattle seem to abound among them, and their good condition gives assurance of the fertility of their soil and the rich herbage which it produces, for the land is every where covered with the richest blue grass. They mostly dress like their white neighbours, and seem as contented and happy as any other portion of people I ever saw. A stranger would believe he was passing through a white population, if the inhabitants were not seen; for, besides the neatness of their houses with chimneys and glazed windows, you see horses, cows, sheep, and hogs grazing every where, and wagons, harness, ploughs, and other implements of husbandry, in their proper places. In short, they are the only Indians within the circle of my visits, whom I consider as entirely reclaimed, and whom I should consider it a *cruelly to attempt to remove*. They ought to be cherished and preserved as the model of a colony, should any be planted, and nurtured in remote places from our frontier settlements. They are so far advanced, in my opinion, as to be beyond the reach of deterioration. The whole settlement may be now looked upon as a school. Two acres of the missionary farm have been cleared and enclosed since last year, and sown with timothy seed, and about eighteen acres cleared which were before enclosed and sown with wheat. There is but one male teacher, who instructs the children in spelling, reading, writing, arithmetic, and grammar. There are seventy children from four to twenty years of age—thirty-four boys and thirty-six girls. The wife of the schoolmaster assists her husband and instructs the girls in knitting, spinning, &c. The children are contented and happy. There are two men regularly hired who work on the farm under the direction of the Rev. Mr. James Gilruth, who appears to be an able and experienced husbandman. The boys assist in the farming operations. A good and handsome stone meeting house forty feet in length by thirty in breadth, has been erected since last

year. It is handsomely and neatly finished inside. There are of the Wyandots two hundred and sixty who have become members of the church. They are divided into ten classes, in which there are thirteen leaders, five exhorters, and five stewards. Some of the largest boys belonging to the school are about learning trades.—Forty-three acres of ground have been sown in corn, ten laid down in grass, and three appropriated for a garden, since my last visit. The farm is well supplied with horses, oxen, cows, and swine, and all the necessary farming utensils. I cannot forbear mentioning a plan adopted by this tribe under the auspices of the superintendent, which promises the most salutary effects. A considerable store has been fitted up on their reserve, and furnished with every species of goods suited to their wants and purchased with their annuities. An account is opened with each individual who deals therat and a very small profit required. Mr. Wm. Walker, a quadroon, one of their tribe, a trust worthy man, and well qualified by his habits and education to conduct the business, is their agent. The benefits resulting from this establishment are obvious. The Indian can at home procure every necessary article at a cheap rate, and avoid not only every temptation which assails him when he goes abroad, but also great imposition. What he has to sell is here purchased at a fair price. The profits of the store are appropriated to the general benefit. This plan it seems to me promises many advantages. The merchandise with which this store is furnished, was bought in New-York on good terms.

Thus, sir, with as much brevity as possible, I have given you the results of my examinations of the several institutions which it has been my duty to visit. It now only remains to me to assure you of my highest respect, and to subscribe myself,

Your obedient servant.

JOHN L. LEIB.

*The Hon. James Barbour.*

#### HAMPSHIRE MISSION.

Communicated by the Rev. JOHN LUCKY, as the quarterly account of the Hampshire mission, required by the constitution of the Missionary Society.

BROTHER J. PARKER, a young man from the neighbourhood of New-Haven, who has lately received license to preach, came on with me. The

Saturday after we arrived, we went to the village of Northampton, and published through the streets that there would be preaching the next day at 5 o'clock, p. m. by a stranger, on the wall which inclosed the burying ground. The time arrived; and we had a large, attentive, and, to appearance, respectable congregation. The expedient had too much the aspect of a daring effort to please me, but it appeared necessary for the purpose of getting into the village. It received shortly after a respectful public notice, and I was soon invited to preach in the hall, where I now have appointments on the sabbath, at 5 o'clock, p. m. once in four weeks.

I have succeeded in striking out a plan for a small circuit. Our esteemed P. E. brother Scholfield, is much pleased with it, and gives encouragement that he will come shortly and organize it. The friends anticipate the event with increasing interest and pleasure.

We have twelve regular preaching places, and eighteen appointments

now given out for the two weeks next to come; besides our engagements for prayer meetings, visiting, &c. We have constantly new openings; and are almost every day adding to the list of our appointments. I endure the labour much better than I expected to be able to do.

I am not prepared to say all that I think might be said in relation to the prospects of a work of revival on the mission ground. Uncertainty attends even what our ardour construes into favourable indications. Some few, however, have professed to experience the comforts of religion, since we came on; others appear to be awakened, and a general solemnity is witnessed in all our congregations.

The people of this section conduct themselves with the utmost respectability and decorum in times of public worship. They are extremely affable and *kind*. I sincerely hope and devoutly pray, that God may bless them with a speedy, powerful, and general revival of his work.

#### REVIVAL OF RELIGION IN HULL, ENGLAND.

*Revival of the work of God in Hull, England.*—Extract of a letter from the Rev. R. Treffry, dated Hull, May 8, 1827, addressed to the editor of the Wesleyan Methodist Magazine:

"At our quarterly meeting, Michaelmas, 1826, besides the settlement of the usual financial business of the circuit, the spiritual state of our people was taken into serious and deliberate consideration. We found, upon examination, that for more than a year past, we had sustained a numerical reduction in our members; and though our congregations were large, and occasionally overflowing, and we had few glaring instances of apostasy among us, yet in consequence of the death of some, and the removal of others from the town, the conclusion of every succeeding quarter found us with a smaller number of members than we reckoned at its commencement. This filled us with serious concern, and induced an inquiry, 'By whom shall Jacob arise? for he is small.' Several things were suggested as probable means of improvement; but all concurred in the sentiment,

that without the special blessing of God, and the agency of the Holy Ghost, all attention to external ordinances and forms of discipline, would be totally unsuccessful. To Him therefore with one accord, we resolved to turn; and for the sole purpose of craving a blessing on the ministry of the word, and the other ordinances of religion, we agreed to hold a weekly prayer meeting in George-Yard chapel, at a time when the preachers and leaders could conveniently and generally attend. To this meeting we gave publicity from our pulpits, and urged our societies and congregations to join with us in praying for an outpouring of the Holy Spirit upon our assemblies: nor were our entreaties unsuccessful; a more than usual interest was excited; our class and prayer leaders came forward, willingly; and a spirit of ardent and importunate supplication was transferred through our congregations. The establishment of this meeting was soon followed by another, in Waltham-street chapel vestry, which will contain more than three hundred persons, and which was frequently crowded with deeply devo-

tional worshippers. The first time the work assumed features of a peculiar character, and more than ordinary interest, was on Monday, Nov. 20; when, after the public preaching in the above mentioned chapel, it was published that a prayer meeting would be held in the vestry, and which was continued for two hours; many were in deep distress, and six persons professed to have obtained the knowledge of salvation by the remission of their sins; and went home to their friends, to tell them how great things the Lord had done for them: and from that time, until the end of the year, every night in one or other of our chapels, a prayer meeting was held; and never, in any instances, were the meetings concluded before nine, and seldom before ten o'clock: in many cases they were continued until near the midnight hour; and even then, compulsion has been obliged to be resorted to, before the chapels could be cleared; and generally from ten to twenty persons, in a meeting, have made an open profession of having found peace with God, through faith in our Lord Jesus Christ. In the earlier periods of the work, it was chiefly confined to the members of our societies; some of whom had been professing to seek salvation for years, but who had never until now obtained redemption through the blood of Christ, the forgiveness of their sins; and others, who had been following holiness, and panting after purity, who were now enabled individually and experimentally to say,

'Tis done at last, the great deciding part,  
The world's subdued, and Christ has all my  
heart.'

The work then took a wider range, and won more extensive conquests; many who had long sat under the sound of the gospel, and whose understandings had been partially illuminated by the entrance of that word which giveth light, but who had never yielded themselves wholly to the Lord, nor agonized to enter in at the strait gate, now felt the melting tenderness of penitential sorrow, and wept bitterly, "as one that is in sorrow for his first born." And not a few of those who had once tasted that the Lord is gracious, but who had wandered from him in a cloudy and a dark day, now remembered from whence they had fallen, and repented and did their first works.

About a month after the commencement of this gracious visitation, we published from our pulpits, one sabbath day morning, our intention of meeting in the vestry of George-Yard chapel, that afternoon, all those who had recently begun to meet in class; with any others who had made up their minds to cast in their lot among us. At the appointed hour, upwards of one hundred and fifty persons were gathered together; they were suitably and affectionately addressed on the duties that devolved upon them; the privileges they were called to realize, and the dangers to which they would be exposed; and fervent prayers were offered up to God on their behalf, that they might be kept in the hour of temptation, and be preserved blameless unto the coming of our Lord Jesus Christ: those among them, who had not found their way to any of our classes, were directed where to meet; and many of the leaders being present, they had an opportunity of taking by the hand, the subjects of their future charge. This was a highly interesting meeting; to behold so many, chiefly young persons, neatly attired, whose hearts were glowing with the purest feelings of devotion, and whose faces beamed with pleasure, recently rescued from the galling yoke of sin, and the power of Satan, and now candidates for admission into a Christian society, was a sight that gladdened all our hearts; and more especially, as we regarded those new converts but as the first fruits of the anticipated and swiftly coming harvest: indeed, every succeeding week tended to increase the excitement, and give an additional impulse to the work; our hearers multiplied exceedingly; and sometimes at a public service on a week day evening, we have not had fewer than from fifteen hundred to two thousand people: and after being in the chapel from three to four hours, the benediction pronounced, and the congregation requested and urged to retire, as there were domestic engagements and family duties that imperatively demanded their attention at home, it was often with extreme difficulty, and lingering reluctance, that the people were prevailed upon to depart.

"At first, some little irregularity was introduced, by such as had more zeal than prudence, who began to

pray severally with the penitents, in different parts of the chapel; but this practice was effectually checked; and as a substitute for it, those who were heavy laden with the burden of their sins, were affectionately invited to come together near the communion table, or in some convenient part of the chapel: here they were questioned concerning the state of their minds,—the nature of the distress under which they appeared to labour; they were instructed in the way of the Lord, and exhorted to look for a present salvation: and frequently the leaders took their names and places of abode, that they might be sought after in future. These interesting little groups presented every variety of moral turpitude, and every degree of penitential sorrow. Here was occasionally seen an old gray headed sinner, laden with iniquity, struggling hard to pass into the vineyard at the eleventh hour, surrounded by juvenile offenders, as depraved by nature as himself, though less hardened by practice: and here was seen, the silent mournful penitent, whose suppressed sorrow was displayed only by the rising impassioned sigh, or the gushing tear, kneeling beside those who gave vent to their agonizing feelings, by pouring out strong cries and tears to Him who was able to save them from death. Some, though in deep distress, could not be prevailed upon to quit their stations, but continued in their pews, pouring out their hearts before God, until they obtained deliverance; such as sought mercy most earnestly, and whose inward anguish appeared deep and poignant, soon found relief: while others continued on their knees for hours together, wrestling with God, until their spirits fainted within them, before their mourning was turned into joy.

"In the early periods of the work, when it was judged expedient, in consequence of the lateness of the hour, to conclude the public meeting in the chapels, the penitents were generally requested to retire into the vestries; and in many instances these select meetings, composed entirely of the earnest seekers of salvation, with those who were interceding with God on their behalf, were seasons of peculiar blessing; times of refreshing from the presence of the Lord. Here the power of God was present to heal; but often,

the press was so great about the doors, that those who were excluded, either for want of room within, or through their being deemed improper persons for admission, grew so dissatisfied, and evinced so much bad feeling, that we deemed it most prudent to abandon the practice altogether.

"But while our public ordinances in the chapels were so eminently owned of God, it was not there alone that the work went on: houses were opened for worship in various parts of the town; and meetings were held for prayer, at different hours of the day, where mourners were comforted, and penitents pardoned; and in our class meetings especially, much good was done. When any appeared athirst for salvation, the leaders, with others who could conveniently remain, often spent some time in prayer for them; when they had the felicity of being watered themselves, while they were seeking to be the humble but honoured instruments of watering others: and what is most remarkable, in several of those streets where the grossest ignorance of religion prevailed, and the uttermost contempt for its ordinances was manifested, there the excitement was the most intense and permanent; and the triumphs of redeeming grace, in the conversion of notorious sinners, the most eminent and conspicuous. To identify individuals in this account, to tell their local habitations or their names, is unnecessary; and would, for obvious reasons, be improper. Their record is on high; their names are written in heaven; the church has received them into her bosom; on their account there is joy in the presence of the angels of God; their entire change of character is perceptible to the most stupidly inattentive of their neighbours; and their friends rejoice over them, as the father over the long lost prodigal.

"About Christmas, the excitement among our people and congregations attained its utmost height, and a deep, hallowed, and indescribable feeling pervaded our assemblies. Here 'the glorious Lord became a place of broad rivers and streams;' and with the special blessing of heaven, all the ordinances of religion were crowned. The eagerness evinced by the congregations in coming together, could only be equalled by their intense expectation of renewing their strength by

waiting upon the Lord. Our quarterly love feast had been invariably held in George-Yard chapel, which, as it will contain nearly two thousand people, was seldom very much crowded; but now we felt the utter impracticability of conforming to our hitherto established custom, and were necessarily, though reluctantly, obliged to hold it in Waltham-street chapel; for, in addition to our regular members, most of whom had been recently quickened to a more diligent attendance on the means of grace; we had at least five hundred candidates for admission into our society, all eager to participate in the benefits of an ordinance to which they had been hitherto complete strangers; and so widely had the rumours of the revival spread, that hundreds of individuals, from six or seven of the circuits nearest to us, though some at the distance of fifty miles, came to the love feast; and as the weather was favourable, the chapel was completely thronged with professed worshippers, and great was our glorying in the Lord. The artless and unsophisticated testimonies of many, whose hearts had been recently warmed with the fire of the altar, and who rejoiced with joy unspeakable, and full of glory, kindled up a flame of the purest devotion in the assembly; while the less vivid, but more sedate and long tried experience of the fathers in our Israel, who "had borne the burden and heat of the day," tempered the fire of the ardent, gave confidence to the fearful, and courage to the faint. Some of these had been planted in the house of the Lord for more than half a century, and were bringing forth fruit in old age: they had seen the work in the morning of its day, and in the infancy of its existence; they had marked the footsteps of its advancement, beheld the face of its tent enlarged, and the curtains of its habitation stretched forth; and when one chapel has succeeded another, and another of larger dimensions and more elegant structure—from that in Manor Alley, first occupied in 1771, to that in Waltham-street, erected in 1813, which is reported to contain 3000 persons,—their fears had been successively roused, lest they should never see them all filled; but now, as much as ever, they exclaimed, "The place is yet too strait for us." The effects of this meeting were perma-

nently and extensively felt; the members of other societies, who had seen the grace of God, were glad; they participated in our joy, and they returned to their several places of residence with their spirits refreshed, and with renewed purposes of devotion to God and his cause; and in some of the neighbouring places and circuits a spirit of holy zeal was enkindled, and prayers were made without ceasing to God, for an outpouring of his Spirit, and a revival of his work: soon the blessed effects of these fervent supplications and zealous exertions were witnessed, in the conversion of sinners from the error of their ways, and in the establishment of saints in their most holy faith; and in several of the circuits in this district, where the work had been rather in a state of retrogression than advancement, the interests of religion are now extensively improving.

"While the work of God was thus winning its widening way among the grown part of the population, many of the children of our friends, and especially the children in our Sunday schools, manifested an unusual degree of seriousness; and some of them were brought under powerful awakenings. It had been matter of regret, that, notwithstanding our Sunday school children were favoured with the religious examples, and the salutary instructions of their teachers, yet few of them, comparatively, knew the Lord; few were decidedly and consistently pious. Many, indeed, had acquired an external decency of character and demeanour, and a form of godliness; but others, who had been trained up in our Sunday schools, were no less frivolous and dissipated than their untutored and uncultivated contemporaries: but now the seed that had been previously sown, being watered from on high, sprang up and brought forth fruit; one and another of these little ones began to inquire, "What must I do to be saved?" Instructions now gave place to intercessions; school rooms were converted into oratories, and pupils became penitents. Cries for mercy resounded on every side, and soon many had the oil of joy for mourning, and the garment of praise for the spirit of heaviness; and again, out of the mouth of babes and sucklings, God perfected praise. Nor did the work end here; several

of the junior teachers, who had been previously instructed in the schools, were graciously visited, and drawn to remember their Creator in the days of their youth. Nor can I omit to mention, that in our Sunday school for adults, the Lord has also begun a good work, and some, who had spent the morning of their days, and the vigour of their youth, in the grossest ignorance, and the most brutal inattention to the things that belong unto their peace were now roused from their death like torpor, and soon brought to magnify the Lord, and their spirits to rejoice in God their Saviour.

"During the months of January and February the excitement sustained little abatement; but since Lady day our meetings have not generally been

continued so late, nor has our increase been so rapid, though there is not a week that does not bring with it some accessions to our numbers, and some proofs that the Son of man hath power upon earth to forgive sins.

"On the results of our revival, I dare not speculate. What the aggregate amount of moral good and permanent advantage will be, can be known only to Him, from whom descendeth every good and perfect gift. How many of these precious souls, who have recently joined us, are really and vitally joined unto the Lord, and among those who have begun in the Spirit, how many will endure temptation, and receive the crown of life which fadeth not away, the day of revelation will disclose."

From the Wesleyan Methodist Magazine.

#### **SHETLAND ISLANDS.**

By accounts just now received from Shetland, I find that the good work still goes on well in various places.—Mr. Lewis has lately visited the islands of Yell and Unst, the most northern of the Zetland group; where Mr. Hindson and Mr. Macintosh are now travelling. I shall take the liberty to give you a few extracts from his letter dated the 10th of April, 1827.

ADAM CLARKE.

In the beginning of March, I visited Yell, and found a happy change there from what I had witnessed when I first visited that island: the spirit of hearing seems to have fallen on both young and old. In the south end of the island, the congregations are always good. The young people come three or four miles, over dreary hills, to attend prayer meetings. Mr. Hindson, at his evening family worship, throws open his doors, and has seldom less than thirty of his neighbours to join with him. To these he reads and expounds a chapter, sings a hymn, and then prays with them. These meetings have been greatly blessed to the people, who truly have sat in deep darkness. I was particularly struck with three old women and three old men who have felt the power of God's word at these meetings: these persons are from sixty to seventy years of age, and have, in the course of the last year, been truly converted to God. The

evidence of most of these is very clear, the lives of all consistent with the precepts of the gospel. They spoke of their former life and former darkness with streaming eyes. I administered the Lord's supper to thirty-seven; but several were prevented from attending by a fever that now prevails in some places, and others by deep snow.

In three districts of Unst, viz. Mouness, Norwick, and Houland, the people heard with great attention and interest: but there should be a preacher stationed here. This, I believe, would be productive of great good: the population of Unst is not less than 2700 souls. This island is the farthest northern possession of the British crown; and is, in many points of view, of great importance. The neighbouring islands of Yell and Fetlar want more help. Had we more labourers in Shetland, much greater good would be done.

The last sabbath (April 1,) I spent in the parish of Whiteness. I was brought by a boat to preach at Sandstring in the evening. I found here a very large congregation. The door is opening and prejudice is dying away. Monday (2d,) was a stormy day, but though I had three sounds to cross, I got to the Burra isle: here our congregations are good, and the society prosperous. Could we furnish this deserving people with sabbath day

preaching, I believe we should soon have a much more extensive work.

With all my good news I have some tales of woe to tell. The late winter has been very severe: three weeks ago three young men from Yell, were drowned when coming into the north entrance of this harbour. Their cries were heard from the shore, but before help could be afforded, they were swallowed up in the great deep! This day fortnight a young man, going from Lerwick to Delting, perished on the hills! And about the same time, two women perished on the hill between Tingwall and Whiteness. They were found before the vital spark had fled, and were carried to a cottage; but one died on the way, and the other expired in a few minutes after she was brought to the house. But I have other deaths to record. On March 11, died Miss Jane Robinson of Walls, in the full triumph of faith. She had been afflicted for some years: for eight days before she died, her sufferings were extreme; but she bore all with fortitude and patience, and died as she lived, a saint indeed.

[When in the Shetland Islands, I visited this young lady several times, and was delighted with her strong excellent sense and deep piety. Her conversation showed a well cultivated mind; her spirit and manner were singularly amiable, and her acquaintance with the deep things of God of no ordinary cast. In these respects she had few superiors even in England itself.

A. C.]

A few days after Miss Robinson's death, died Robert Robertson of Stove, in Walls. His was a truly happy death. For several days before he died his soul was so filled with the love of God, that he could do little but praise. His death was occasioned by the bad usage he received last summer in Davis's Straits; and this on account of his re-

ligion! About the same time, a young woman of the name of Duncan from Sandwick parish, died here in Lerwick. Her sufferings were great, but her happiness greater. She died in the full assurance of faith, gloriously anticipating that heaven into which she has entered. Also in Sandness, a few weeks ago, an aged widow died, bearing a noble testimony to the power of the grace of God. Thus we have lost four members of our Society since I wrote last; and all died happy, exceedingly happy in God. These deaths have done much good: they are new things in these parts.—I shall mention but one case more: we have in this town (Lerwick,) a widow, whose husband was drowned this winter: she is left with four children; the eldest but eight years of age. Her husband was one of the greatest persecutors we have had in Shetland. She has suffered much from him both by hard words and hard blows; but she continued steadfast and faithful through all his cruel usage: now she is left in a state of great want and destitution: and though the good people here have made a collection for her, yet when that shall be expended, I cannot perceive any means of support for her and her orphan children. My time in Shetland is nearly terminated. I feel sorrowful when I think I shall so soon leave these islands, and that my departure will close my correspondence with Dr. Clarke. I shall ever feel deep interest in the prosperity of Shetland. Were I to be near you this ensuing year, I might help you to help this interesting people, and this glorious work. That God may direct the conference to send a man here who will labour for them and help you, is the sincere prayer of

Rev. and very dear doctor,  
Yours most affectionately,  
JOHN LEWIS,

#### REVIVALS.

SINCE our last number went to press, we have received accounts of revivals of the work of God in many places.

In *Bellville circuit, N. J.* the Lord has begun a gracious work of religion.

In *Ithica*, the work continues to progress. "Within a circuit of three miles of our church we now have

seven flourishing sabbath schools, and expect to establish two more. We are determined not to rest till we have a sabbath school in every neighbourhood within the bounds of our station. We have a general library for the use of all our schools, and we wish you to send us fifty copies of the *Child's Magazine*."

*In Prince George circuit,* a writer observes:—"The work is reviving gloriously. Our congregations are generally large. They hear with deep and solemn attention, the words of eternal life, which are calculated to make them wise unto salvation, while the mighty power of God overshadows us, and we are able to worship him under a sense of his reconciled countenance which produces the most pleasing and delightful sensations of mind, while the powers of darkness are falling, and the mighty arm of our all conquering King is made bare, in the conviction, conversion, and salvation of immortal souls.

"We have received between fifty and sixty on trial since our last conference, which set in April. We are praying, labouring, and looking up daily for the mighty outpouring of the Spirit of God in this section of the work."

*Athens district, Geo.*—Letter from the Rev. Thomas Samford, dated July 18, 1827:—"The Lord is in this place, and many are coming to the knowledge of the truth. There is an extensive revival of religion through the district generally. Persecution has well nigh ceased, and men of all ranks are taking upon them the Christian name. Our numbers are increasing almost daily. But whether our piety is increasing in proportion to our numbers admits of a serious doubt. However, in the bounds of the Gwinnett circuit, there is a glorious work going on. Sinners are coming by scores to the knowledge of the truth, and into covenant union with God. Also old professors appear to be striving for holiness. Since the beginning of the present conference year, the preachers of Gwinnett circuit have received on trial about two hundred.

"In the Walton circuit there is a good work going on—a work that may be called more than ordinary. I am not prepared to give a particular account of Athens at this moment; but I am of the opinion that there is not so great a work of God going on in that place at present as there was some six or eight months ago; but in one thing we rejoice, and that is, for the most part those persons who became the happy subjects of converting grace, in the late revival in Athens, appear to be following Jesus in the way. So on the whole the Redeemer's kingdom

is gloriously prevailing in this section of his moral vineyard. Oh Lord sweep the earth, and shake the nations, until all proclaim thee God."

*Jefferson circuit, New-York conference.*—Letter from the Rev. Alexander Calder, dated August 1, 1827: "Having occasion to write to you for some books. I thought it would not be amiss to give a short account of the state of religion on our circuit; as nothing can be more delightful to the readers of your publication than to hear of the prosperity of our Zion. We cannot boast of our scores of converts, but thanks be to God for individuals. The Lord has been pleased to answer prayer in the conversion of near a score since the first of June on this circuit. But what enables us to rejoice more particularly is the happy prospects of a general outpouring of the Spirit. The people of God are thirsting after holiness; and some are rejoicing in the fulness of God, and shouting from the tops of the mountains; while others feel resolved to give a throne of grace no peace day nor night, till they have learned the perfect art of loving God with all their hearts. Oh that God would increase the desires of all his people for holiness. It is truly delightsome to climb these mountains and carry the glad news of a present and full salvation to a people ready to hear and look to God in the use of the means. Although our prospects for worldly gain is but small, we are not discouraged; for we thank God that we feel rich, having the promise that all our privations shall be made up to us a hundred fold in the world that is to come. We hope we shall have an interest in the prayers of the lovers of Jesus, that the word preached may have its desired effect; that we may return to our conference at its next sitting, bringing our sheaves with us, and saying, 'the best of all is, God is with us.'"

*Paris, N. Y.*—Letter from the Rev. J. S. Mitchell, dated July 26, 1827:—"We continue to have encouraging prospects on this station. Some have been recently converted and united with the church. Our congregations continue very large. Our house is filled every sabbath. Our prayer meetings are becoming peculiarly interesting. At the last towards the close eight or ten young persons

manifested a desire to receive the benefit of the prayers of Christians—fell upon their knees, and such was their agony of soul that they could not think of leaving the hallowed spot till a very late hour. It was truly affecting to hear their heavy sighs and the successive bursts of grief, which seemed to express in very emphatic language the depth of that work which God in mercy had begun in their hearts as they moved slowly through the dark from the house of prayer. I hope we shall be able to say more of this important matter soon. The cloud of divine mercy seems just ready to burst on this for a long time barren soil. Every one seems to be anxious for a reformation. It is worthy of remark, that even some of those who do not profess religion nor appear to feel any desire for it, have lately betrayed their secret emotions on this subject, by expressing a strong desire for a reformation. Surely such prayers are not an abomination in the sight of God. I expect to send you better tidings soon. Pray for us that our expectations be not blasted."

*Jefferson circuit, N. Y.*—Extract of a letter from the Rev. Cyrus Silliman, dated July 16, 1827:—"We have

recently had a camp meeting on this circuit. The sky was clear; God listened to the voice of prayer; his word was clothed with power; and a fresh spring seems to have been given to the work. What rendered this camp meeting peculiarly interesting was, one of our fellow labourers, who had long prayed for his wicked sons, had the satisfaction of seeing two of them and a daughter in law converted to God. To God be all the glory."

*Grand River circuit, Ohio district, Pittsburgh conference.*—The state of religion in this circuit has been very low for about four years past, partly owing to the ill state of health with the preachers who were appointed to travel here, and partly owing to the dissensions sown among several of the societies.

At present, however, there seems to be a general excitement and anxiety among the members of society for a revival and spread of the holy work among us. Some have been converted, I think, in every month this year, and a goodly number have been added to several of the classes. So that we are in pretty good spirits and looking for better days. May the time speedily come to favour Zion in these parts.

## OBITUARY.

### DEATH OF MRS. HANNAH M'KENNEY.

DEPARTED this life in August last, Mrs. Hannah M'Kenney, relic of Wm. M'Kenney, late of Chester Town, Md. in the 61st year of her age.

We regret that we have not been able to obtain a more thorough knowledge of the early life of this servant of God. The following events have been communicated by a friend who knew her well and highly appreciates her example. She was converted A. D. 1788, under the ministry of the Rev. Messrs Gill and Thomas. The former of these servants of Christ, particularly, she has been heard to speak of, in terms of the highest respect, and with more than ordinary pleasure. From the time of her obtaining the religion of Jesus to her death, she was an acceptable member of the Methodist Episcopal church; and adorned its doctrines by aiming constantly at a greater conformity to the divine

image, and deriving her chief happiness from the performance of her heavenly Father's will. To her fellow creatures she was benevolent and kind. She was to be seen by the bed of those who were about bidding a final adieu to time, and all its concerns, not only attending with assiduous care to their bodily comforts, but endeavouring by her conversation and prayers to render the soul calm and tranquil in the prospect of death. Having been at different periods of her life severely tried by the visitations of Providence, she knew well how to administer comfort to those similarly situated. And there are those now living who can testify to her diligence and success in calming the tumults of the troubled spirit. She was indeed (allowing for infirmity which cleaves to all,) diligent in the discharge of every social duty. As a friend she

was sincere and obliging; as a wife, dutiful and affectionate; as a parent, in an eminent degree devoted and tender. Regardless of her own health and comfort she would at any time voluntarily sacrifice them at the call of maternal affection. Neither was she inattentive to her children's eternal interest. But endeavoured to "bring them up in the nurture and admonition of the Lord." (The writer is pleased to add that she lived to see the greater part choose Christ for their portion.) She possessed "a meek and quiet spirit," and acted in a greater degree than most persons in obedience to the apostolic injunction, "live in peace with all men."

She had not been able to attend the public worship of God for more than two years before her death. The last time she enjoyed this privilege was in the summer of 1824, and then being almost deprived of the use of one side by a paralysis, could not walk even a short distance without assistance. After this, her infirmities increasing, she was confined almost entirely to the house, and was severely afflicted. Yet she did not arraign the wisdom of God or murmur at his dispensations. As in health the religion of Jesus had been her choice and delight, so when affliction came upon her she experienced its comforts. She had always highly valued the society of the pious, especially the ministers of the gospel; and it was doubly dear during her long confinement and absence from the sanctuary of the Lord, although the above mentioned disease had in the last twelve months

so affected her speech that she could not converse with ease; but would listen with pleasure, and was evidently gratified when religion was the theme. Through the last summer her strength gradually declined, though her health appeared as usual. Her children and friends who were constantly with her were not sensible of the change. But to those who saw her occasionally, it was evident her race was almost run, and that she would soon obtain the prize for which she had so long and earnestly contended. She too appeared conscious that the time of her departure was near: would frequently speak of it with calmness and composure, and gave satisfactory evidence that her soul was matured for heaven. On the 15th of August she was attacked with the bilious fever, which did not assume an alarming appearance till the eighth day, when it was discovered that the power of speech was fast failing. At that awful crisis a beloved daughter who had watched by her with affectionate anxiety, asked her if she still loved God and felt willing to depart, if it should be his will to remove her? she exclaimed earnestly and audibly, though with difficulty, "Oh, yes!" These were nearly the last words she uttered. Soon after a stupor came on, which lasted two days; and on the evening of the second she expired without a groan, surrounded by affectionate relatives and friends.

"The chamber where, the" Christian meets her  
"fate,  
Is privileged beyond the common walk  
Of virtuous life, quite in the verge of heaven."

## POETRY.

### DEATH A SOLEMN HOUR.

BY MRS. HEMANS.

" In the pride  
Of youth and health, by sufferings yet untried,  
We talk of death, as something which 't were  
sweet  
In glory's arms exultingly to meet;  
A closing triumph, a majestic scene,  
Where gazing nations watch the hero's mein,  
As undismay'd amidst the tears of all,  
He folds his mantle regally to fall!  
" Hush, fond enthusiast! still obscure and lone,

Yet not less terrible, because unknown, \*  
Is the last hour of thousands; they retire  
From life's throng'd path, unnoticed to expire,  
As the light leaf, whose fall to ruin bears  
Some trembling insect's little world of cares,  
Descends in silence; while around waves on  
The mighty forest, reckless what is gone!  
Such is man's doom; and, ere an hour be flown,  
Start not, thou trifler! such may be thine own!

## ERRATA.

In p. 333 instead of WEIM, in the memoir, read WINN.

In p. 390 line 17 from the bottom, read LAUD instead of USSHER.





## S. Ma-nuncue,

*an Indian Chief of the Wyandot Tribe, & a licensed  
Preacher of the Methodist Episcopal Church.*

the crown of the tree, and the water was collected in a shallow pan placed under the crown. The amount of water collected was measured at intervals of time. The results obtained were plotted on a graph showing the amount of water collected against time.

The results of the experiments are given in Table I. The first column gives the number of the experiment, the second column gives the date of the experiment, the third column gives the height of the tree, the fourth column gives the diameter of the trunk, the fifth column gives the area of the crown, the sixth column gives the amount of water collected, and the seventh column gives the time taken for the collection of the water.

From the results it is evident that the amount of water collected per unit of time is proportional to the area of the crown. This is shown by the fact that the ratio of the amount of water collected per unit of time to the area of the crown is constant for all the experiments.

The results also show that the amount of water collected per unit of time is proportional to the height of the tree. This is shown by the fact that the ratio of the amount of water collected per unit of time to the height of the tree is constant for all the experiments.

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